

Letters to Gail

Volume III

Paul Twitchell

With a Foreword by Harold Klemp



ECKANKAR
Minneapolis, MN

Contents

Letters to Gail, Volume III

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Foreword

Behind the Scenes with Paul

By Harold Klemp

Here is *Letters to Gail*, Volume III. Paul Twitchell shows himself to be the master compiler of the scattered wisdom that he brought together in the path we know as ECKANKAR. When the ancient mysteries have gone so far afield that only distorted fragments remain in the public mind, then the Order of Vairagi Adepts sends forth a chosen one from among its band to restore truth, such as it is in the material domain.

Several times a week, Paul sent Gail these lessons during their courtship. He gave this material in carefully measured doses that suited her growing perspective of the spacious frontiers of the other worlds. At no time did Paul wish to overload her capacity to learn, because that would only have meant a falling back in progress. These letters are food for Soul, not for the mind alone.

Paul had an uncanny knack for depicting the human condition through the writings left by other authors, but he took their efforts a step further and recast the seed ideas so they fit into a grander, more compelling spiritual framework. Artfully he presented the subject of the power of imagination as Soul's peculiar talent for survival in every universe of creation.

Curiously, though, Paul spoke of the Halls of Los in William Blake's poetry when Blake hardly seems to have used this phrase himself at all. Blake had made an attempt to demonstrate the seeing power of Soul along the Time Track, yet it is doubtful that he ever got an image of it as concrete as Paul did of the dead conditions of the past, which only come alive when the light of Soul shines brightly upon them. The closest mention Blake makes of Halls of Los is "Los's Halls," but still he misses the context that puts animation into past lives spent in an otherwise lifeless, dank corridor of time.

So Paul actually captured the image behind Blake's image and

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set that down as a concrete reality—an image that he isolated and identified as the heart of Blake's gift to spiritual literature.

Los is an important contribution to the font of spiritual doctrine, for this is the creative imagination. The lord of the time-space universes snared Soul and reduced all of Its perceptive powers down to the sensations of the human body. Man thus lost his original freedom out of fear and obedience to external authority, the crippler of the poetic genius that lives within him. The divine imagination is the only faculty that can make one godlike, and it acts in keeping with the laws of ECK. Otherwise, man is doomed to the hell of his own little self.

Paul was moreover a proponent of the Law of Economy. While it is true that Alice Bailey and other occult writers have put down their opinions of it, Paul was the one who gave concise and clear reasons why one must search it out in order to have the gathering of forces that occurs in Self- and God-Realization. This law is the divine tension behind all actions and behavior in nature so that no force is ever lost or misspent.

Initiates of the high circles in ECK unfold only to the degree in which they perceive how the Law of Economy governs the orbits of objects in every macrocosmic or microcosmic creation, including the cohesive atoms in the human body. This principle is the *modus operandi* of the ECK Masters who pursue their missions with simplicity and grace, because they reverberate to the Music of God, which compels their every impulse and deed. The greatest benefit is gotten from every expenditure of thought and energy. Whoever orders his life around an agreement with the Light and Sound of ECK is assured that every problem has a ready-made solution near it. Look for this key to mastership in Paul's letter of January 18, 1964: "The Fluid World."

In this series Paul sweeps into the corners and stirs up thought forms that have lain dormant for ages. The knowledge gleaned from the source manuscripts of the Shariyat-Ki-Sugmad is of paramount value to one who aspires to be a Co-

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worker with God. Indeed, the fountainhead from which these letters spring is the Ancient Gospel compiled by the Nine Silent Ones, whose main duty it is to gather up and sort out the unchanging laws that enfold every ripple in life.

The library next to the main Wisdom Temple at Sahasradal-Kanwal on the Astral Plane is an enormous place of many roomy departments. In the archival warehouse is a manuscript drawn from the main text of the Shariyat, which is closely guarded in the nave of the Temple of Asklepos. Paul and certain appointed writers do research from this archival material when they are writing their own books. In fact, Paul's firm hand has dotted the left margin of this source manuscript with voluminous notes.

Further, see how the Unknown Masters arrange for the distribution of knowledge, such as is found in *Letters to Gail*, to all levels of understanding found among people. Each topic in the Shariyat is addressed point by point—but in up to eight or more different ways—and each separate paragraph restates the gist of the core idea for another area of consciousness. Paul and the writers who get into these archives of the secret teachings select the grade of paragraph that most nearly fits the spiritual maturity of their readers.

Paul has left us these priceless gems of insight that await only our determination to make them living ideals, to smooth out our own dealings in life. He tells of ways for the self-protection of the body and why these practical methods work.

Yet, some critics complain that too much attention is being paid to Paul and the past. Why hark upon yesterday? The present is now. But this trail of letters from Paul to Gail in *Letters to Gail*, Volume III, offers a front-row seat to witness how the ECK brought Paul through the psychic and mind areas, which have troubled so many of us. His journey ultimately brought him the pure spiritual realization of the Mahanta, which is the natural longing of every Soul, including you.

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These private letters are a step-by-step look at Paul's own unfoldment into the ECK Mastership. They are an inspiration to all who feel the flame of God urging them to tell mankind the cardinal truths of ECK.

A man of God is driven by the Spirit of God, the ECK, which is divinely merciless in how It renders the greater consciousness. And should one ever glimpse the Supreme Being ITSELF, he can henceforth live only within ITS Sound and Light. One compromises this delicate relationship only at the risk of spiritual death.

A big challenge for the editors in editing this book was the fact that these are personal letters from Paul to Gail. Whenever a question arose in Gail's mind about any point, she could ask Paul about it over tea that weekend. They got to know each other's thoughts.

Of course, such a close physical and intuitive link is not available to us since Paul's death, or translation. So we are really outsiders looking in at their private world—grateful for the opportunity, but still outsiders. If Paul the writer made a misstatement of fact in a letter, he was the editor who could correct Gail in person that weekend. However, an unintentional error he made was that Joan of Arc was guided by Saint Catherine of Genoa, who was not born yet. The editors took the place of Gail and pondered this question in contemplation. He actually meant Saint Catherine of Siena, one of his favorite spiritual heroines.

The editors mended such facts of substance at their own inner tea sessions with Paul, during months of carefully editing these priceless letters to Gail.

Gail knew when Paul was being humorous, an advantage lost to most readers of these letters. Few ECKists today know of his dry sense of humor and take at face value everything he said or wrote. Dully serious, they miss the spark of mischief

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that crinkled the corners of his eyes when he wrote of a certain idea.

The crime of the century would be to make Paul over into a god: according all his utterances with divine privilege, without giving him the right to pop off in hot indignation at such pet peeves as the abuse of power by the Catholic church. The editors accordingly kept in mind the difference between Gail and today's reader. Errors of historical fact were set right and grammar was corrected to reflect what Paul meant to say.

Editing thus became a prolonged session of contemplation. Every word, phrase, and concept was carefully weighed against the spiritual principles that Paul wanted to pass along to Gail.

Still you, the aspirant or the ECK initiate, are more than merely an observer, for now you belong in the picture with Gail. You sit beside her as she opens the envelope with all this curious information about ECK from Paul. In fact, you are undoubtedly better prepared for the contents of these letters than she was, for she was seeing all this wisdom and insight for the first time. Many of you have spent years getting a solid footing in ECK. What must often have been philosophical Sanskrit to her is at least English to you.

So Paul was gathering and compressing esoteric concepts into a single body of writings for later distribution to devotees of God like you.

But no matter what pains are taken to translate wisdom from one plane to another, something always seems to get lost. That is simply how the imperfect transfer of energy responds in lower creation: a little falls through the cracks. A consequent loss of knowledge occurs when a book, such as the Shariyat-Ki-Sugmad, is translated from a Temple of Golden Wisdom on the Astral Plane and is transcribed onto paper here.

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The rich concepts that flitted back and forth between Paul and Gail in conversation during her spiritual education are only approximated here. In other words, the ECK teachings are hardly encompassed by any earthly manuscript, for truth outshines all human understanding. Our experience is the only voucher of truth.

These letters, then, are simply an entry into hallowed places where the mechanisms of being are perceived in wisdom and in truth.

Contemplate daily upon these letters, for what good are they without the Spiritual Exercises of ECK? One who fails with the exercises may be locked into the smugness of "familiarity breeds contempt," the blade that severs the lifeline between Soul and Spirit. At least once a day, therefore, let the Sound and Light of ECK enliven the lower states of being with spiritual impulses.

The various levels of the mind can overreact to the rush of everyday living and make us tense and angry. A host of other negative traits pull us off the spiritual ladder, leaving us on edge and out of sorts. This brings more complications, and we are frantic to find magic elixirs or the cure-all of the philosopher's stone. In our frenzy, we forget that help is as near as a few moments in contemplation with the Inner Master. Empty all problems from the receptacles of your mind, for this meeting with the Mahanta is a blessed sacrament in the Holy of Holies.

Free your mind of complexity and worry, and the silent wind of God will enter the sacred temple of consciousness in the heart. A few silent moments of attention upon the eyes of the Mahanta will calm the turbulence and give you courage. A short period of contemplation can be done anywhere, even in your car in a parking lot.

Once tensions relax, it is just moments before the healing current of ECK begins to restore you.

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In these letters, Paul touches on several topics likely to cause irritation to some people—"The Moral Law: Tool of Tyrants," "For Those Who Seek Illumination," and "Are Christianity and Communism So Different?" He spends a good deal of time on the problems of projection, the term he used before it evolved to Soul Travel, the broader and more accurate way to describe this spiritual skill. Other things you might want to know more about are in these letters: "What Dual Consciousness Really Is," "Dangers of the Awakened Kundalini," "Colors of the Aura and Their Meaning," and "Mathematics and Word Symbols." Other letter titles include: "To Have or Have Not," "The Third Eye," "The Eternal Dreamer," "Fate in Your Life," and "Controlling Your Destiny."

You are invited to read, contemplate upon, and enjoy the timeless treasure of these letters. I know you will find them as uplifting and inspirational as I have. Fear, doubt, and uncertainty made life a dubious undertaking. As Soul grows in awareness, you become more definite in what you want from life. This is fruit from the seed of expanding consciousness, which is the legacy of the ECK to you.

Affectionately,

Stanley

101. Slave or Master?

January 16, 1964

My Dearest One:

This is the beginning of another series of letters as promised over a long period and similar to those you received last year.

This concerns the psychology of imagination and all its aspects, for this is a subject close to my heart and useful in daily living on this earthly plane, as well as on those other planes on which we can live, including the other planets.

The subject will be divided into four parts, as follows: (1) the creative imagination; (2) the techniques of using the creative imagination; (3) the finished kingdom, for all creation here is or has been finished; and (4) the word of God. It is possible that I will add a fifth part which will be on the subject of feeling, but from a long-range viewpoint I believe that it will be mixed into the other four subjects enough that you won't have to have it as a special subject on its own.

However, feeling is the strongest part of the imagination factor. It rates a greatness by itself which must not be overlooked, and by the very fact that it is enthusiasm (or feeling) that keeps most of us running our daily machines for work, pleasure, or happiness, it can be said that feeling is strongly considered the first of the aspects of imagination.

I am puzzled as to why the so-called great philosophers—Socrates, Plato, Aristotle, and others—have not discussed the use of imagination more in their works. None of the latter-day philosophers, nor even the scientists, have made full use of the study of imagination as one of the factors of life. However, if you look deeply enough into the life of any individual who has become successful in any given field—whether it be in the world of philosophy, religion, science, commerce, or education—

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imagination was the basic factor which brought him recognition for his work.

The association of ideas is a habit factor in imagination. We imagine what we can while living within certain boundaries, thinking in categories and believing what might be determined for us by the other/outer senses. What we would be, must come from within—this has been proven so well by two great poets, first Blake, second Yeats. Both used the images within to form their worlds, because they believed more in the inner images than the outer world. They were true to themselves—and this is one of the reasons why poets are much closer to truth than all others who work in this area.

A study of poets and their poetry will bring home this point. For as a matter of fact, no poet of any consequence has accepted the world around himself as having been made by anything other than man's own imagination. They know that imagination is the God-given faculty which man has inherited and that man must use this faculty or it will die of disuse. Man must seek truth through his imagination or he will never find it—what you imagine *is* truth, because you are making an effect. Remember the article I gave you on yang and yin? This is the basic use of imagination, for each man has the opportunity to use his imagination in two different manners: that of the positive and that of the negative; and, of course, he will reap the reward of his imagination in the physical.

As I said in the beginning of this letter, man must use his imagination according to his habit, for habit will guide him in his picturization of a life for himself. This is the method used by Soul for placing the body It occupies in a particular position, be it in time, space, or circumstances.

The battle is fought within man himself for either the good, indifferent, or poor use of this imaginative faculty—but still the battle is fought, and it depends upon one's self-control whether he is going to win or not. This is the story of Jesus

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Christ, who is the dramatic figure in the Gospels, and who represents the imagination which is killed by the slave owners but refuses to stay buried and rises again, to the heights of life. This is the story of the *Bhagavad Gita*, in which the main character, Arjuna, is told by Krishna, the Hindu Christ, that he must become the master of his imagination (in so many words) or he will lose the battle which he is about to be engaged in.

All scriptures take up the story of the imagination in a symbolic or allegorical form. It is the story of the creative imagination—and you can see this in the history of nations in the biblical days. In those ruled by fear—by rulers who in their fear create an image of what will happen to themselves if they falter—the very Law of Imagination brings to them the thing which they have feared. Job is another good example, for when sitting in his own misery, he says, "For the thing which I greatly feared is come upon me." Wrong use of the imagination! Simple, isn't it?

The simplicity of life boils down to this imaginative faculty. The reason that animals are generally wild and will attack is that their imaginative faculty is built by habit, that they must fight to survive. However, if you train an animal's imagination to accept friendship, it has no fear of man. This brings us to the point of the rule by fear—the rule of the dictator or the slave owners. In the case of the latter I'm only referring to those masters who try to hold us in bondage through economic or other modern chains. These slave masters hire advertising agencies to make us desire things—and what they are doing is simply creating a desire within us or training our imagination to want what their masters have hired them to seduce us to purchase.

This is food for thought, and I do want you to think along these lines a great deal, for modern man is apt to be influenced too much by things which he sees advertised: he must eat in certain places, buy his clothes from certain stores, and live within a norm that is expected of him. He is a slave to the habits of his imagination—and who trains his imagination and

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feeling in that direction? Why, the advertising agencies and the slave masters. Remember a statement I once made that we are either the slave or the master? Which do you want to be?

Naturally the answer to this question depends upon you! And if you are interested in self-mastery, there is nothing in this world that you can't have—and I mean that literally. This is why the masters can manifest money, things, and places immediately—why they can travel through time and space in or out of their bodies. Strong imagination!

More later.



102. The Third Eye

January 17, 1964

My Dearest One:

Tonight I am to discuss the first aspect of creative imagination in this series of letters. You will find that this series will be one of the most interesting and stimulating groups of letters you have had. You would do well to keep in mind everything I put down, as you have in the past with my other series.

The first thing to take up with the study of creative imagination is the picturization faculty in man. This is what is known in the spiritual knowledge as the Third Eye, or the Eye of God. It has all sorts of names: Sometimes called the Spiritual Eye, the Tisra Til, or the Eye of Shiva, etc. It is known to anatomy as the pineal gland; although an in-depth analysis isn't necessary, it is interesting to study.

The function of the pineal gland, which lies behind the eyes and between them, is somewhat vague. It is evidently the remnant of an important sense organ in ancestral forms. In some reptiles it has the structure of an eye and is called the pineal eye. In some holy men, who have concentrated so hard upon the Spiritual Eye, a structure is formed in the outer skin which looks like an eye.

This is the seat of the imaginative body, the God-given faculty for making mental images. The purpose of this, of course, is that man can live on another plane or another world in which he is able to function in the Astral, Causal, Mental, or Soul body. It depends upon how well he can use his imagination. Take, for example, the man who uses his Soul body to place it in another area of time and space. He knows that the Law of Spiritual Phenomena will make his physical body follow the Soul body into this area of time and space, provided it is an area on this physical plane. This is the reason the Catholics believe in the resurrection of the body, that the body rises again from the grave and follows Soul into paradise. This is

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most symbolic; however, it's a fact that the physical can be resurrected even after years in a place like the grave. Well, so much for that!

The Christians believe in the divine birth of Jesus, his growth to manhood, and the crucifixion. This is the symbol of the birth of the imaginative faculty in man—that he recognizes that he can use it. The Christ is born in him and grows into adulthood in the imagination, and then man himself crucifies this faculty of imagination by giving it over to the will for minor uses. The imagination goes into the grave, or to sleep, and is resurrected by the fact that it comes out of its sleep to a greater life than ever.

This is true of Krishna, the Hindu Christ, and of Buddha. Every religion tries to teach man of the marvelous faculty at his own command, but the priests will not let man have this freedom which can come through his imaginative faculty. Superstition and ritual can be tied into the faculty, controlling it with an external system of teaching—from the outside, rather than from the inside. All things in this world are the result of somebody's imagination, be it a war, the building of a home, or a child's birth.

No man has invented anything that didn't come through the imaginative faculty. This faculty is also the intuitive faculty; it is greater in women than in men, and for some reason greater during pregnancy or after the birth of children. Man, so it seems, doesn't have the opportunities that a woman has in the use of this faculty—and this is why women are coming to the forefront today. The chains have been taken off their imagination, and they can exercise it as much and more than a man can. Man is more set to habit than woman!

Now the use of the imagination depends, as I said in my last letter, upon the ability to break habits, or to get the imagination out of regular channels. Formal education is that education we find in our school systems that gives man a chance to

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use his mind, but through a reflection system, or a reflex system. That is, the mind—rather, the imaginative faculty—is trained to reflect what is taught it in school. For example, the simple knowledge that $6 \times 6 = 36$ is nothing more than a reflex of the mental images made up in the mind (imagination). This is a system of file cards, as I told you in my earlier letters. We put file cards into our mental card file and can pull them out at will: either good, bad, or indifferent cards. These cards often are those which are aberrated, and we look at them through our imagination and imagine there is something wrong.

This being true, there is nothing wrong with us except in our imagination. Right? This means we must change the pictures in our card file, and everything comes out OK. This can be done by revision of the past, which makes the present—the now—OK! True, certainly it is! This is truth—and truth that you can't find anywhere else!

I am not going to give you much about revision except that it must be done in the spirit of forgiveness—this forgiveness is for one's own self. This is the first forgiveness that one must have in order to straighten out the pictures in the mind. I try to revise something every day in my life, in order to make the present successful. Worry, anger, and other forms of negativity will make the mind and the imagination go astray. So this means that self-control must be clamped on the imagination at all times. I mean to say that Soul must be at the switchboard to control all the aspects of the imagination or it will go wild and be subjected to the will of the senses or whatever anyone wants to give us.

The ego is weak, and the imagination strong. All leaders know this, and it is for this reason that the word *no* means nothing to them. It is the way that a leader can control the imagination of his followers and make them see that what is good for him is also the best for them. He is skillful enough to make them see everything his way—and by doing this he is able to be the leader. He has no other purpose in life except to

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make and change the imagination of his followers into the channels that benefit himself. This is why the nonbeliever, or the dissenter, is always weeded out and sent off. He disturbs the leader and the followers, and upsets the leader's purpose.

This is all for this evening.

More to come.

103. The Fluid World

January 18, 1964

My Dearest One:

In the continuation of the study of imagination, I wish to point out that in my book *The Flute of God*, I dwelled constantly on the subject of the unconditioned spiritual stuff.

This unconditioned spiritual stuff has a couple of other names, mainly, the unconditioned consciousness, which is that part of the self which man has not used for creation or hasn't become aware of yet. The other name of it is light—that consciousness man hasn't dwelled in yet. There are a number of other names it is called, but mainly it is the unconditioned consciousness.

The conditioned consciousness is that part of man which has been conditioned by habit, environment, or the outer senses. Man must rise above this into the area of the unconditioned self and put or find himself within the circumstances he is desiring. This is the trick of using the imagination. Everything in this universe is made by the imagination—for this is a plastic world, and yet there is nothing new under the sun, as the old saying goes. This is because anything that you desire or wish for has been imaged before, and you draw your own self into that area of consciousness. This is a neat little trick, if you will stick to it.

This world outside ourselves has been made by each individual. He shapes his own world according to his thoughts and ideals. For example, you can try this experiment for a couple of days and see how it works. Imagine what the headlines are going to be on the newspaper, for a day or two, and suddenly you'll find them popping up just as you imagined. You may wonder if you're psychic, or did you shape the headlines this way? The answer is closer to the latter part of this question.

Now this fluid world is what Emerson called the plastic

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world, for he knew that it was shaped by the conditioned consciousness of man. He was one of the few philosophers who knew this and talked and wrote about it in his essays. Get his book of essays sometime. You'll be surprised at what he says about shaping the world from the inside out. Sudar Singh used to preach about this until it seemed monotonous—but it wasn't at all clear to his audience just what he was saying. Your universe is what you want it to be; therefore, it can be the world or just a small room.

This is to say that the world in the outer senses is shaped by your imagination—or feeling. The events or circumstances of life that you may find yourself in are only those which you have eventually brought yourself into—and can easily be adjusted by reversing your imagining and feeling patterns of thought. Sounds simple, and it is. Once you have begun this, it will seem as though you were formerly in a dream of horrific dimensions.

The key to a problem in life is whether one has the self-control to handle it. If the imagination is too weak or the feeling is too strong, then it cannot be handled; persuasion must come from the feeling or the inner talking of man. The handling of the fluid world is always done in silence. Pleading with God, loud praying, and crying will not bring the solution to any problem. Remember, Christ said that when you pray, go into a closet where nobody will see you; that public praying did little good. He also said that if you started to pray and remembered that you did something to your brother, go to him and ask his forgiveness. This means that anytime one desires something and has been upset by another or has done something to someone else, he must first forgive himself; and this is done by revision of the act concerned.

This fluid world is susceptible to the wishes and desires of those within this physical plane. Therefore, the one with the strongest desire (imagining power or feeling) will succeed over the others. If somebody wishes to sell you something, it will be

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sold to you provided his imagining and feeling power is greater than yours. This is how salesmen operate: they make sales which seem genuine, as if the buyer makes up his own mind.

To be sane you must be able to control matter. An insane person is one who is the victim of circumstances or material creation. If you cannot control your world, you are being controlled by it. As you control it, you are free; as it controls you, you are bound and limited. Do you see the simplicity of this statement? You cannot control matter if you are afraid of it. You cannot control matter if you are a realist and believe in the solidness and eternal nature of it. You control matter when you see that it is but the extension of consciousness and learn to break the crust of solidness. Material creation is fluid and bends to the will of the mind. As you learn to manipulate it, you will see through it and become free. Metaphysical students who retreat from life and do nothing are just as bound in matter as those who are stuck in the concept of a solid universe.

Another thing, in what direction is your energy flowing? Is it going in the direction of your goal? When you can properly direct the energy of your body and mind, you can create at will. Most persons have their energy scattered and diffused because of restlessness. The key to fast unfoldment is energy properly directed into the constructive channels. The Law of the Universe is basic economy. As you learn to be aware and direct energy into the proper avenues of expression, you can save wasted motion and build in a positive way. Therefore, you must have a purpose in life and practice simplicity toward it.

One of the major blocks in living is the unconscious memory of past failures. Pain from past failure causes one to think that he may receive pain again if he should fail or fall short in the realization of his goal. In order to protect the body from pain, the unconscious devises the knack of creating patterns of living to produce laziness and lack of incentive in order to avoid effort which might bring the old pain again. Through the memories of past pain one gradually retreats from life, and when he does

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that he dies or leaves this expression of it. When he retreats in part, he manifests psychosomatic illness. This, again, will come under the subject of revision, but it is important here in the beginning to understand what bothers us and how we might have hope for its cure.

I will close for this evening.

More later.



104. A View on Attitude

January 21, 1964

My Dearest One:

This evening I am going to talk about attitude, which is an important part of the act of creative imagination. Attitude is a state of mind or a level of consciousness in which one dwells when he establishes himself in a certain frame of thought.

Attitude is referred to loosely when we speak of another. We often say that our friend has a bad attitude, an indifferent attitude, or a good attitude toward something. We only know what he outwardly reflects, and we know only what we think. An attitude is actually a state of consciousness, or what we think about something—it is our feelings and thoughts about a thing, circumstance, or condition of life.

Attitude plays an important part in imagination because of the condition of feeling it generates. Therefore, we can say that attitude is actually the feeling part of the imagination. It is the emotional side of creative imagination. To give you a better explanation of creative imagination, I say that it is a combination of thought, imagination, and feeling. When you start upon the fulfillment of a desire it is not a passive movement, but an active inner action which moves toward the goal which you've set for yourself.

There is an old saying in occultism that your wish is already fulfilled before you ask. This is the meaning of creative imagination—that nothing is new under the sun—that God knows what you want before you actually bring it into manifestation in your mind. Whatever you want is already there; so you must understand that when you use the imagination for anything, you are actually looking at something already in existence. This is why William Blake was so explicit in his poetry about statues coming alive when you spotlighted your attention upon them in Los's Halls. In life this means that since this is a finished creation—all things in this world have been finished

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in their creation—then all events of life, all problems of life, and all experiences of life already exist. One must raise himself above daily living, see the events, and assume that he is living those events he wants in life! This is simple enough for anyone.

The attitudes which one holds about certain facets of life are nothing but viewpoints. What is your viewpoint of certain events in your life? I can actually say that my like or dislike of something causes me to talk inwardly about it. This being so, then it holds that I either like, dislike, or am indifferent to this thing, person, or event. This being true, then, you see that life becomes part of the emotional self of man, which is wrapped into his attitude. When one is in love then all he is concerned with is his beloved, and his attitude is that of love, kindness, and happiness for her. It is a form of selfishness on his part because he wants to be happy through her, and vice versa. This attitude holds true in most things in life. But whenever the attitude is so poorly done, or put together, then life isn't the happiness that one wants. For example, if you think that someone is doing you an injustice then you will be talking inwardly to yourself, burning over the situation, and bringing about harm from the fact that you cannot put your attention upon the real issues before you. I feel that this aspect of creative imagination brings about another point—that of attention. Where is your attention? Is it twisted inwardly, looking at yourself, or is it on the outer, flowing toward something? This is what is called the inflow (introversion) and the outflow (extroversion).

So you see now that attitude is that basic thought or belief you have about someone, an issue of life, or an event. This means that it is a part of *maya* (illusion) which the Hindu scriptures speak so much about. If you have a wrong belief about somebody, then it is *maya* or illusion—and you must clear this before going on with prayer or with some goal. This illusion is what keeps the materialistic man from seeing the truth of life; this is the karmic effect of everything that man wants in his

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life—and he is the effect of this illusion which has been brought about by his wrong belief.

This is the basic part of our attitude, for it is our attitude that is with us daily—that which has been ground into our consciousness. Though we might think that we have changed our attitude about something, it is so deep in the subconscious that we are fooled by the illusion which is established there. I hope that this isn't too complicated for you to understand at this point.

When a person has money or a materialistic goal as his aim in life, he is most likely to be surprised at the lack of success he may have. He establishes in his creative imagination the idea of having a million dollars, but winds up as a bank clerk who handles a million dollars yearly but doesn't have it as his own. When one uses the creative imagination in ECK he must do so in terms of (1) time, (2) space, (3) events, and (4) situations. That is all there is to it. But the subplay of this is the use of the imagination with living people.

The imagination must include people, or places and time. It matters not what world you select, be it this Physical world, the Astral world, or the spiritual worlds. This is important, for you can establish yourself in the inner worlds as well as in this world, and events can occur there in which you are interacting with people, the same as here. Of course, this also can be done with those on other planets and your visits there. Start looking at scenes on other planets, the people there—through your imagination—and all of a sudden you'll start wondering if what you are seeing and knowing is true.

This is all concerned with attitude, for attitude is belief. Belief is what your frame of mind is going to be. Nothing else but this—for you will grow into your belief about a thing—whether it's concerning life on Mars or getting ten dollars in your purse. This is why Christ said to the rich young man, "Follow me." He meant: to follow him into the other planes of life

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beyond this one. But not knowing what Christ meant, other than giving up his wealth, the rich young man sadly turned away. His attitude was upon the material things of life!

More later.



105. Projection

January 25, 1964

My Dearest One:

The next aspect of the creative imagination that I am going to discuss is that of projection. This is one of the strongest parts of imagination, and yet it is not imagination at all.

Projection, or out-of-the-body experience, is that aspect of the inner life which is one of the most disputed elements in spiritual studies. It is a part of the imagination, and yet it isn't, if you can understand what I am saying. The reason for this double meaning is that you might start with the imaginative body, which is a spiritual body of *Homo sapiens*, and go into the other planes or certain circumstances or conditions here on earth. The physical body must follow any course of direction the spiritual one sets for itself on this earth plane. Therefore, projection is not imaginary, but real; it is the reality of life—the part of the being of man that works in the present world, not in the past or the future.

All mind pictures coming out of the past are memories. All mind pictures coming out of the future are fantasy and dreams. What you make pictures of now, is reality. You are dwelling in the isness of time. Jesus stated, "Before Abraham was, I am." This phrase means that he as Christ, not the man, could dwell in space and time regardless of where or when it might be—whether five thousand years in the past or five thousand years in the future. He was able to put it into the present time. This is called the isness of reality. Reality is now! When one speaks of God he says it in the terms of "God is!" When God spoke to Moses from the burning bush, He said, "I AM THAT I AM." This is the inheritance of man, that he is that which he is!

God told Moses that He was Himself! This is who He is! Jesus, in speaking to those in the synagogue, told who he was. Everybody was asking him just who he was—and he always spoke in the sense of "I AM THAT I AM." But on the other

hand, he also spoke in terms of the existence of God. Once he said, "I am the vine, ye *are* the branches." But he also said that whoever came to him should enter into God. What he meant was that we can become like God, not become God ITSELF. Therefore, we must live in the existence of the all! This living in the existence of now is the isness of creation. The isness is that moment in which a thing is created or destroyed. We must live in the isness of the creation. The isness is now.

There is the saying that God is! The meaning of this is that God exists now, not in the future, in the past, or in the world except for this moment. The moment is more important than anything else in your life, for out of the moment builds the future, and the future doesn't exist for now. Jesus said, "In my Father's house are many mansions.... I go to prepare a place for you." Then look at this world as being the big house with many rooms, and what room do you wish to live in? When Soul enters into a room in God's house, then It prepares a place to enter physically. This is the world of the unity of God—it is the oneness of God! This is what the Hindu philosophy teaches as the monism of God! This is the world in which Jesus spoke of entering into his father's house to prepare a place for you to follow.

This is where the projection or bilocation experience comes into the philosophy I am talking about. As Soul, you enter into an area you desire to experience (state, to you), and by doing so, you establish a place for the physical body to follow. It is the law of occult physics that such will take place—it is a part of the natural law of the occult world.

There are two laws here with which we are concerned: the natural law (or the law of nature) and the spiritual law. We use the spiritual law, which is the law of the inner worlds, to establish ourselves in the world of the physical, and the natural law will obey the spiritual law. This is the most important thing you can learn in the spiritual studies. Now I'll try to explain this.

The law is a dichotomy. Now I speak here of the Law of Life. Dichotomy means two-sided. The Law of Life is a two-sided law—the law of the inner world and the law of the outer world; hence, the spiritual law and the natural law. The spiritual has to do with the world of inner senses, and the natural law has to do with the world of outer senses. Which is going to take control of the individual—the inner or the outer? It depends upon the individual; for if he knows what is right, then he can use the inner law to make the natural law manifest—to move his physical self into the desired circumstances of life, whether it be for good or evil.

If the individual is developed enough, has control of himself, and is able to work from the inner switchboard, then he can work completely as Soul and can control the outer world. This isn't easy, but at the same time it isn't hard; it depends a great deal upon whether the individual can control those hidden factors in the subconscious mind which would otherwise force him into channels which are not controllable. I, like many others, have a ways to go along this line. You have the ability to manage this without too much trouble; it is a question many times of one determining that a goal must be reached and going about it with the least effort on his part.

Projection, or bilocation, is therefore an important aspect of creative imagination. One must put himself, as Soul, into an area and experience everything there. He must be able to feel, see, smell, taste, and experience the state in which the projected Self has established Itself. This is the factor of success in both spiritual and physical bodies. Most people can do this, but they cannot control it. It might be done in dreams, in subconscious moments of light sleep, or while in a deep reverie. But all the same, it is done. Many saints had this ability, but with self-control. There are many stories of saints who have the ability to reproduce money, food, and other things for those in need, but never for themselves.

This is another factor of the creative imagination, for if one is

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willing to heal, wants gainful goods for others, etc., then he will be more likely to receive these because that is the best way the spiritual law works.

More later.



106. The Inner World

January 27, 1964

My Dearest One:

Tonight I want to take up the aspect of creative imagination in what might be called the inner world. This is the basic letter of the first part that I called the creative imagination and is concerned with the most fundamental of all the letters you will receive in this group.

The inner world should be as real to you as the world of the external. The sense world which we see with our eyes is really not a true world, but *maya*, which has always been a thing made by man. Man makes this outside world—this is the reality that Adam and Eve entered into when they were cast from the Garden of Eden. It is, in a sense, the illusion they took up as their abode when their eyes were opened to see through the veil of time into the world of senses.

The allegory which tells of eating the apple and suddenly seeing knowledge meant only that before this event they were living in the glorious inner world where all things were of a different nature than in the sense world of the physical being. When God cast them out of paradise into the world of senses, they had to take on physical bodies in order to live on this lower plane where the vibrations are coarse and without the finer particles of the other world.

Blake, the poet, believed in the inner world more than in the outer. All his works are directed toward this view. Every man should think of the principle of the inner world as: It exists and constructs the outer. Therefore, all end purposes must be fashioned in a manner so that the fulfilled desire is established within the inner world first before it can find itself a reality in the outer world. Those who live by the senses, you will find, will die by the senses in a most wretched way—by disease, accident, or violence of some nature. This is how most

people die—therefore, you can see that they are living by the senses rather than by the inner world.

Man must live by his inner desire. He must not be controlled by the outer; he must live in the assumption that he has already received his desire. He must live from the end result, not from the total bodily self, which is swayed by the things that happen to him from the outside. Imagination is that part of the self which conducts the bodily affairs, or the world outside. To realize his ideal, man must first change the pattern which his imagination has followed. By this I mean that he must take heed that he cannot let his imagination run wild—it must come under his own control—and that he cannot let somebody else's ideal control him.

Since imagination runs in a habit pattern, you cannot control it as you would wish. You try to direct your imagination toward something—perhaps toward a desire beyond your wildest dream. Then you find that it cannot be done, because the imagination has been stuck in a habit pattern of thinking along certain lines since childhood. This is the reason that many people live the same life as their grandparents did—use out-houses, making use of the most primitive things of life. They have never been able to retrain their imagination to get them to something better in modern living; they are not able to accept modern conveniences. This is why so many Europeans are still living as their grandparents did. It is because they cannot break the imaginative pattern of their life. For example, a son whose ancestors have always been farmers decides to break away from that pattern of life and become a lawyer. This means that by some means he has broken the pattern which his family had accepted for itself and must now work into new imaginative habits. This is what has happened in America during the past hundred years—the pattern of imaginative thinking which generations have had for centuries has been broken, and each decade sees a new pattern or mold coming into life.

I don't know if this makes sense to you, but habitual thought is

indicative of character. The way to change the outer world, or your universe, is to change your inner speech, images, and actions, and make them match what you expect your outer world to be. This alone will make the change for you. Say you wish to be a doctor; once you decide upon this course nothing can stop you if you live in that role. It is like putting on the mask of a physician and wearing that mask until you become a physician in action and thought.

Our spiritual ideals are waiting to be incarnated in us. They are there in the invisible; therefore, it depends upon the individual to bring them forth by living in the assumption that he is already the fulfillment of his desires. He is that ideal already without wishing for it—simply by assuming that he has received and is thinking from it. This is the whole secret: the thinking *from* the goal instead of thinking *of* it. Wishing will never get anyone anything, but acting out of the state that he is already there will certainly make it come into action and reality.

I remember a metaphysical teaching that if the individual wanted to live in the ideal before he had it, he could act out the role by thinking that he was in front of a movie camera and was an actor in a movie. This often works because the person thinks in terms of acting out a role. Remember that you are: (1) the scriptwriter, (2) the producer, (3) the director, and (4) the actor. You are always writing your own script to whatever part you are playing in life—be it good, bad, or indifferent.

Prayer does little good unless there is first the image, then the feeling, and last, role-playing or acting out the part. These three factors alone will break down the walls of time and space and place you in the circumstances you want to be in, whether it is in the afterlife or in this physical life. Jesus said that you could go where he went provided that you believed—and belief is the proper imaginative setup, whether it is negative or positive. The Law of Life doesn't care what you believe, but it will follow out the principle which causes it to work without

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failure—to bring into your life what you picture with feeling. If it is fear of something you have in your mind and heart, that will come about; if it is the love of something you have in your mind and heart, that too will come about. So whatever you are desiring greatly will come about regardless of whether you wish it or not. This is a principle of the Law of Life in ECK. This is a lesson that you and everybody else, including myself, must always take to heart and adhere to, if we are going to fulfill our desires in this life pattern that we are now living in this earth world.

More later.



107. The Finished Kingdom

January 30, 1964

My Dearest One:

The subject tonight is that of events, or the finished kingdom, one of the last parts that goes with the imaginative functions.

The events I now discuss, as said previously, are the finished products of the imagination of the human mind and, of course, the God mind. The latter is the first to invent the events which are stationary in space, and the human mind uses its imagination to bring these events into the world of the individual.

This is a finished kingdom. Everything in this physical world was finished when God created the world and left it. Remember what I once wrote about this? It went something like this: God is interested in this world but He gives little attention to it, for it runs on an automaticity; yet He knows the life that goes on, even to the chirp of the cricket. This is true, for man knows it in his unconscious mind, yet he cannot grasp this truth.

All events and all inventions of this world are in the great astral museum which is beyond this veil. Harriette and F. Homer Curtiss, occult writers, tell about this museum in one of their books; that he was privileged to peep at it. I once knew a woman who had the same opportunity, and the agreement between both of their reports is startling. It is said that when a man—like Edison—invents something, he visits this museum in his Astral body, studies that which he wants to create on this earth, and then assembles it according to plan as seen in the Astral world. Science looks at the same process like this: It says that all things have been finished, though we are always discovering new types of elements, etc. They are there anyway; we only recognize them.

This is why Neville says that all events are finished, that we must raise ourselves through the imagination to see what

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we wish to experience, and then enter into that experience with feeling. This is what Blake called Los's Halls; and what the ancients called Mount Olympus; what Jesus called my Father's house. The plane of finished creations has many names, but it is there. That is why I keep talking about bilocation, for out-of-the-body experiences will give anyone a peep at what is already there awaiting him if he wishes to experience the events. Our concepts of time and space have no place in this other world.

Bilocation is simply lifting oneself into another plane, be it through imagination or the Astral form; for the Astral form is the imagination and is looking at what exists on the other side. It is said that Franklin D. Roosevelt had this ability and could practice it to foresee what was coming to the world long before it happened. How much truth is in this statement I wouldn't know, but it might be one of the legends built around him.

Roy Davis once explained this as being able to lift yourself above this world of things and look at the events, select the one you needed, then put the attention upon this event to make it manifest in the outer world or this physical plane of the senses.

Since this is a finished kingdom, hardly anyone recognizes it as one which can be controlled by the inner world, and so allows the world to control him. Here I refer back to yang and yin again. Therefore, all possible human situations are ready-made states. Every aspect, every plot and drama is already worked out—as mere possibilities as long as we are not in them, but they become overpowering realities when we are in them.

In ECK the imagination changes, but the states never change. The basic character of the individual changes too, but never the states. What did I say here? I mean that when the attitude changes, insofar as one can control the attitude, then the changes of the state seem to follow in order. One can long for a state of being all his life but never arrive at it. The possibility is always there, but he can't reach it unless he is capable of using his imagination—the eye of Soul—to find that state in

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the higher worlds. Then if he does find it, his feeling state can assume that it is for him. This is powerfully important to know; but once you know and understand it, then your life is under your control.

Everything in your world is the result of your own imaginative and feeling state. The minute you or I can grasp this great truth, then we can become our own master. It is inevitable that such a truth will manifest itself to us and work for the betterment of all things concerning us and those around us. It is the old story that if we change our attitude toward those who hate us, they will change their feelings toward us. For the basic cause lies within each of us. This being true, then we must take a new look at all that goes on in our world.

About the sloppiest sentiment is that we always blame others openly for wrongdoings around us. We can analyze what went wrong but never openly blame ourselves. We can laugh at those who proceed to advise us without being asked for advice. Most of us are too quick to give advice without first being asked for it. Better to keep our mouths shut!

Once you learn that you're supreme in the circle of your own consciousness, then you have learned the greatest secret of life in ECK. Then you will have all life under your control and you can do things in far corners of the world where people have never heard of you nor have the faintest idea that you exist. For example, Yogananda once told how in meditation he found himself standing on the edge of a rocky seashore watching some men trying to get to shore in a small boat. When it overturned, he saved them by guiding them into the beach, all of this in his Soul body. Then he read later in a newspaper of this happening, and one of the men related to the news reporter how something—some presence—seemed to have guided them through the waters to shore and safety after the boat overturned.

Here is a good practice for controlling the imagination. Take

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a scene out of your memories, a recent one, and control the actions in it. E.g., if it's the sea beating against the beach, try to see the sea as being still like a lake's waters. Try it on things you know by stilling or stopping actions—and suddenly you will learn how to control things in your life.

More later.



108. Imagination and the Astral Body

February 2, 1964

My Dearest One:

The relationship between the imaginative faculty and the planets seems far remote, but in all ways they are closer kin than anyone would think.

The human faculty called imagination is something that hardly anyone considers as being that which makes the worlds and universes possible. Since we are living in a huge universe, which has some hundreds of millions of stars and planets, then it's possible that we have imagined what these worlds were like; not really imagined, but actually saw through the Spiritual Eye what was existing there.

This word *imagination* is not really what we think it is. The dictionary says that it is the power within the human mind to form mental images of objects not present to the senses. This is true except that we haven't the power to form the images, and furthermore the images are not mental ones. These images are real, a part of reality whether they are dwelling on another planet, in this world, or the world beyond the veil. Everything that comes into your focus of attention on the screen of the mind while gazing through your Spiritual Eye is real. It may be from a past life, something yet to come into your life, that which is in another inner world, or that which is on another planet. It doesn't matter where or what it might be that appears in your inner eye; it is true. This is the faculty which God gave you in order that you might experience that which is greater than your present life.

Now, to dig a little deeper into the imagination is to give it a more substantial reality. The imaginative faculty is that part of the individual through which the Astral, or spiritual, body passes to the other planes, witnesses what occurs there, and passes it to the mind of the individual. This Astral body can move and see things which the physical eyes cannot see. This is

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why it can see events in the astral museum, and if it wishes, can have the physical temple which it inhabits also experience them on this world plane.

This is the same body that we often speak of in ECK as the Nuri Sarup, or that body which you have known in using bilocation, or exteriorizing. This body is the feeling and seeing body of the human being—not the human body, but the being of man. It can dwell some three feet behind the head or sometimes farther away than that. When the individual consciousness enters into this body and sees through its eyes, then the individual can direct his fate and destiny voluntarily. This is the true way that imagination works—not by thinking up pictures, but by looking at something through the astral (inner) eyes. When you are looking at something far away, you think that you are witnessing it by imagination, but this isn't true. You are standing there in the Astral body looking at it with the inner eyes. Do you understand what I am trying to tell you?

All I am saying is that the astral eyes are able to see better and at greater distances than the physical. The astral eyes can see through stone walls and can enable that body to see at distances that amaze the physical mind. The Astral body itself can travel to other worlds, planets, etc., in the twinkling of an eye. It can also pass through walls, take messages to others, and arrange for the Physical body to take up abode in the place that it prepares for it. Sounds like a large order but this is what happens.

So many times when you ask me to do something while I am away on an errand, it is not you giving me a mental message. It is that part of you called the Astral body reaching me somewhere and telling me in the astral language what you are wanting of me. This isn't the imagination at work at all, although you must treat it as we do the imagination techniques. We always think of the end result, i.e., that I arrive carrying what you asked for—because you saw in your astral eyes the end result of what you wanted. Savvy?

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The Astral body works in this way. Close your eyes and take a look at a cat lying on the floor. Who is looking at the cat? Why, the inner eyes of the Real Self. That is the real you looking at the object there. A cat exists somewhere with exactly the same coloring, the same kind or type, and size as the one you are looking at. This is the truth of this reality—the truth the Masters have tried to tell all people who would listen to them. This is truth; therefore, you can look at a water monster with six legs and know that it is also in existence somewhere. You can also see a million dollars in thousand-dollar denominations and know that it also exists somewhere; but at the same time, if you can experience having this million dollars, you may have it. The experience comes through the Astral body, which takes possession of it. The assumption is the final aspect in this technique.

Therefore, we know that we can have anything in life that exists. Since all things exist, we are able to have anything that we desire—but it must first be contacted through the Astral body and possession taken by this body. If this doesn't occur then we will never have those things we desire.

This is one of the things which the monks, priests, and celibates of a religious order must guard against. Those members of the orders must have complete control over their Astral bodies, or they will, in turn, bring havoc upon themselves, for everything that the Astral body experiences will eventually be experienced in the physical. The reason for this is that the Astral body is really the emotional body, and it is feeling that gets that possession quicker than anything else.

Any abbot of a monastery knows that all those within his order have the power to travel in the Astral body; therefore, he must keep watch upon them. He is able to do this by having those loyal to the cause act as watchmen. These watchmen, standing guard in their Astral bodies, can witness anything going on around the monastery (like anyone slipping away from the monastery in his Astral body bent upon vicious deeds like

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sex with some unsuspecting person or robbery, etc.). This is the danger of use of the Astral body, for with it one can kill, do deeds of evil intent, etc., without the world suspecting it. All black magicians use the Astral body for evil intent. Read W. Somerset Maugham's book *The Magician*, which contains the element of truth.

This may be a discussion that gives you a start, or mild shock; but for an ECKist, the Astral body must always be used for the positive purposes of life, nothing else.

More later.



109. Fate in Your Life

February 4, 1964

My Dearest One:

The changes which take place in your life as a result of your changed concept of yourself always appear to the unenlightened to be the result, not of a change of your consciousness, but of chance, outer cause, or coincidence.

However, the only fate governing your life is the fate determined by your own concepts, your own assumptions; for an assumption, though wrong, if persisted in will harden into fact. The ideal you seek and hope to attain will not manifest itself, will not be realized by you, until you have imagined that you are already that ideal.

There is no escape for you except by a radical psychological transformation of yourself, by your assumption of the feeling of your wish fulfilled. Therefore, make results or accomplishments the crucial test of your ability to use your imagination.

Everything depends on your attitude toward yourself. That which you will not affirm as true of yourself can never be realized by you, for attitude alone is the necessary condition by which you either realize or do not realize your goal.

In the teachings of ECKANKAR all transformation is based upon helpful suggestion, and this can work only where you lay yourself completely open to an influence. You must abandon yourself to ECK as a lover abandons himself to his love, for complete abandonment of self to It is the way toward a union with your ideal. This is what the mystics call the surrender to God. In the relationship between man and woman, it's one lover's feelings of surrender to the other.

You must assume the feeling of the wish fulfilled until your assumption has all the sensory vividness of reality. You must imagine that you are already experiencing what you desire.

That is, you must assume the feeling of the fulfillment of your desire until you are possessed by it and this feeling crowds out all lesser ideals from your consciousness.

The person who is not prepared for the conscious plunge into the assumption of the wish fulfilled—in the faith that it is the only way to the realization of his dreams—is not yet ready to live consciously by the Law of Assumption, although there is no doubt that he does live by the Law of Assumption unconsciously. But for anyone who accepts this principle and is ready to live by consciously assuming that his wish is already fulfilled, the adventure of life begins. To reach the higher initiations, one must assume a higher concept of himself.

If one will not imagine himself as other than what he is, then he remains as he is. This is true of all people. Napoleon believed that he could be the king of Europe, and truly he became the king of the continent.

If you do not believe that you are he (the person you want to be), then you remain as you are. Through the faithful and systematic cultivation of the feeling of the wish fulfilled, desire becomes the promise of its own fulfillment. The assumption of the feeling of the wish fulfilled makes the future dream a present fact.

Therefore the drama of life is a psychological one in which all the conditions, circumstances, and events of your life are brought to pass by your assumptions.

Since your life is determined by your assumptions, you are forced to recognize the fact that you are either a slave to your assumptions or their master. To become master of your assumptions is the key to dreams of freedom and happiness. You can attain this mastery by deliberate conscious control of your assumptions—rather, imagination. You determine your assumptions in this way: Form a mental image, a picture of the state desired, the person you want to be. Concentrate your attention

upon the feeling that you are already that person. First, visualize the picture in your consciousness. Then feel yourself to be in that state as though it actually formed your surrounding world. By your imagining, that which was a mere mental image is changed into a seemingly solid reality.

The great secret is controlled imagination and well-sustained attention firmly and repeatedly focused on the object to be accomplished. It cannot be emphasized too much that, by creating an ideal within your mental sphere, by assuming that you are already that ideal, you identify yourself with it and thereby transform yourself into its image. This was called by the ancient teachers “subjection to the will of God” or “resting in the Lord.” The only true test of “resting in the Lord” is that all who do rest are inevitably transformed into the image of that in which they rest. You become according to your resigned will, and your resigned will is your concept of yourself and all that you consent to and accept as true. You, assuming the feeling of your wish fulfilled and continuing therein, take upon yourself the results of that state; not assuming the feeling of your wish fulfilled, you are ever free of the results.

When you understand the redemptive function of the imagination, you hold in your hands the key to the solution of all your problems. Every phase of your life is made by the exercise of your imagination. Determined imagination alone is the means of your progress, of the fulfilling of your dreams. It is the beginning and end of all creating. The great secret is a controlled imagination and a well-sustained attention firmly and repeatedly focused on the feeling of the wish fulfilled until it fills the mind and crowds out all other ideas in the consciousness. What greater gift could be given you than to be told the truth that will set you free?

The truth that sets you free in ECK is that you can experience, in your imagination, what you desire to experience in reality, and by maintaining this experience in imagination your desire becomes an actuality.

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You are limited only by your uncontrolled imagination and lack of attention to the feeling of the wish fulfilled. When the imagination is not controlled and the attention not steady on the feeling of the wish fulfilled, then no amount of prayer or piety or invocation will produce the desired effect. When you can call up at will whatsoever image you please, when the forms of your imagination are as vivid to you as the forms of nature, you are master of your fate.

By identifying yourself with your wish fulfilled you become it.

More later.



110. To Have or Have Not

February 6, 1964

My Dearest One:

We live in an abundant world. There is no reason for any man, woman, or child to be lacking in any necessity of life. In order to properly understand the nature of supply we will have to revise some old concepts and recondition the subconscious.

First of all, the supply of man is not dependent upon his work or physical activity. His supply is dependent upon his understanding and acceptance of the universe. Outer demonstration is the natural consequence of inner understanding and realization. We live in a fluid universe in a wonderful way.

Secondly, your world is a reflection of your state of consciousness, and you are always bearing witness in your environment to what you believe to be true. As our world forms about us to conform to our expectation of it, we have the secret of constant and never-ending supply.

Supply is not connected with any person or circumstance in life. As you learn the laws of abundant living, you are not to expect your supply from any particular source, but you are to learn to cast yourself into the Infinite Invisible, into the ECK.

Look on the fields, and see how the universe takes care of the plants and the birds. Release yourself from fear and concern, and this is the first step to the understanding of supply. It is real ease. When there is anxiety, there is tension, holding on to things, and fear. This stops the natural supply from flowing through you. Get the idea that you are the point in space through which supply will flow. You are not a separate person receiving supply, but you are that point in space through which it flows to feed the world. This will change the concept. This places you in the position of being in the direct flow, rather than placing you as separate from life. So, you are the point in space through which all good things flow.

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Do not depend upon any person or circumstance to give you supply. As long as you look to others for your good, you are liable to be hurt when the human conditioning does not come through in time. Look only to the invisible, for all things that are concerned with the material part of life bear witness to your consciousness of supply. These things are not supply, for when they are gone—the dollars, clothing, food, homes, etc.—if you in your condition do not know how to reproduce the outer picture, you are lacking. If you have real supply then you can have your outer world taken from you a thousand times, and still it will reproduce itself according to your state of consciousness.

This world was created by the ECK, or Spirit; therefore, it is a spiritual creation working through the imaginative faculty. We should learn to manipulate creation at will with our attitude, if we are to be free of it. If we are afraid of it, it will control us; so let us learn to alter our world at will, not by working with the world of changing appearances, but from the inside.

The nature of this universe is change. Therefore, we should learn to change it at will. The secret is that we either tend to identify with our environment or we tend to mold the environment to ourselves. To the degree that we identify with the environment, to that degree are we victims of circumstance and conditions. To be free, man must learn to overcome time, space, energy, and matter. Let us take a look at this, for in this understanding lies the secret of eternal freedom in ECK.

Time has been called the duration between two events. Time in the very real sense has no reality. Consider that at night when you dream, according to your impression your dream lasts for several hours when it might have been for five minutes. Time is therefore relative.

Since all events are already in existence, then it is for us to choose and accept a certain event so we can have any experience, now or ten years from now. The clue is in the acceptance

Letters to Gail

of it. This removes the idea that you must wait for your good to come. This removes the idea that you must wait for heaven in the hereafter, for heaven is here, now—not later, as most people think. This is an essential factor in the work of the great Adepts and the Order of the Vairagi Masters, as you shall see.

You do not have to be worthy of any experience in this life. You do not have to earn it, or get it as a reward. You must simply accept it. You simply learn to accept your good—that good which comes to you, here and now. You learn to collapse time and remove the barrier between you and your desire. Since life is nothing but a series of experiences, remember, whatever you want you can have, for every man is having right now what he subconsciously expected to get.

Because there is not time, man can stand in the present and expand his awareness and be aware of past and so-called future events. For all things exist now, and here. Remove yourself from the idea that time does anything at all. It does not, of course. Then remove the idea of space, for space is also an unreal idea. The magic is this—when you psychologically live in an experience to be, the subconscious accepts it to be literally true and will gradually manifest it in time, according to the feeling for the experience. If you live in any psychological condition, you tend to manifest it. So if you live psychologically in Europe although you are in New York, you can make the experience real through vivid imagination and by remaining true to the feeling of the sense experience; you then tend to bring it into your physical world.

Any time you go to sleep with the feeling of the fulfilled dream, the subconscious will seal the experience in the subconscious. If you slip from your state of visualization, you may carry doubts and fears with you into normal activity. But if you sleep in that state, you will seal it in the subconscious and make it a perfect psychological experience. This will form a picture upon the screen of space and time.

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Never forget that you created the dream. Then you have the understanding which comes through responsibility; should you care to alter your dream you can do so. Most persons make a decision or an agreement and then they are compelled to live it out, without modification. This is karma. For every cause there is an effect. If you do not remember the cause you put into motion, then you reap the effect and are not conscious of the reason why. This makes you a victim of circumstance and enslaves you.

More later.



111. The Inner Speech

February 8, 1964

My Dearest One:

This time I wish to discuss the aspect of oneness! By this I mean the Light and Sound in God—the ECK—in connection with the imaginative faculty.

The mystics and the ECK Masters are actually highly developed imaginative men, as is a successful man in any field of endeavor. The creative faculty itself is made up of the following parts: (1) the mental imagery, (2) the feeling element, (3) the knowing element, (4) attention, and (5) attitude. Of course there is a sixth, which is the Sound, or Word. Sometimes this is called the inner speech.

Now, I don't know much about Spiritualism; however, I feel that it is a part of this society—as it has been in all the societies in the Western civilizations—and is what I call “The Cult of the Dead.” This is how I see it. I speak from the point of view that during my inner trips it is hard for me to resign myself to the fact that I could be under the influence of those who have passed on and don't know as much as myself at the present. If your Aunt Minnie died an idiot, then it isn't likely that she is going to regain her sanity too quickly on the other side and be able to lead you into the best of situations. Remember, there are spirits on the other side who are as mischievous as any human on this side. The other reason is that not all people on the other side have the ability to see through the veil to this side.

Much of the imaginative faculty is used in spiritual mediumship. If you believe hard enough, you will experience what you desire in life, whether it's a million dollars or falling off a cliff. You will likely be drawn into that situation—and this is what the aspect of mediumship is made up of, as much as that of the mystics who experience the Light and Sound of God because they assume that they do and live in this assumption.

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On the bottom page of the little sheet given out at the Golden Gate Church, Wednesday night, is the quotation, "I think, therefore I am." This is taken from one of Descartes's essays on philosophy. This man was a Frenchman who existed in the seventeenth century, a mathematician and philosopher. The statement isn't true—nothing can be gained by thinking, as I've pointed out several times previously. If he had said, "I visualize and feel, therefore I am," then his statement would have rung with truth. Anyone who knows anything about the imaginative faculty laughs at such a statement as his. You cannot *think* that you are a good baseball player and be one—but you can *assume* that you are one and become a good ball player. This same principle is used with the assumption that you can be a mystic who talks with God. It is the use of this principle of assumption that does it, not the thinking process—for thinking never got anyone a thin dime.

Jesus said something along this line in the Sermon on the Mount. It was when he was talking about the lilies in the field—that they toiled not, spun not, and yet were beautiful. Right before that he had said that thinking would not add one cubit to your stature. His words were not exactly as I've said here, but this is somewhere near.

So you see, the mystics discovered early that wherever you placed your attention was where you were going to grow—whether it was growth toward the bad end of life or toward the higher goals. But this growth is most important in your life—for it is not a growth, but a movement among events and circumstances.

Now this is exactly what I'm trying to tell you—that if you are convinced that spiritualism is truth, and you can hear voices and see people who are not there according to the physical vision, it's truth for you. And a lot of people are in agreement with this thinking, so it hardens into fact that you have a guide and a half-dozen different spirits around you that are reality. You can hear them and see them in their own dwelling

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places on the Astral Plane, etc., because you make it a fact. You are living in that world where many others live, because this imaginative faculty has created such a world—not created it, but brought it into existence. If you are a family person and wish to be with your loved ones after this physical existence, there is always a place for you.

Now this being true, the mystic always says: Why be bothered with kicking along on these lower planes—go directly to God! This is his way of looking at life through his imaginative faculty, and he creates the circumstances and positions in which he must be in order to be with the Divinity, and listen to ITS voice talking with him. Remember that the devil was a big character during the Middle Ages and in the seventeenth century. His creation was done in the same manner—he existed somewhere, but human imagination made him a real monster by dragging him out of some hidden recesses of the mind and a deep astral hole. The men of God went in the opposite direction, however, and found what they thought was God.

If you have a knowingness that certain circumstances and events are coming into your life, they will happen. It doesn't matter on what plane you exist or however lowly your position on this earth plane. You must understand that the higher you go on the spiritual planes the more developed is this faculty. It is a finely developed creative faculty that can see all and know all things if you learn to use it. It appears now that you are gradually catching it, or picking up the ways of its use, and that through it you can learn to do many things as you said yesterday. Now one of the easiest ways of doing this is to put certain talk into your mind—this inner talk is one of the most important things in your life. You must be able to tell yourself in the secret chambers of your mind that you are willing to accept certain things in your life, and you will suddenly find the results.

Here is an example: When either of the partners in a relationship hashes over old bitter talk between them, then they

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are in trouble; but when they talk inwardly to themselves, saying that they love the other partner and can inwardly hear their partner repeating the same thing, then they can often get the best results for reunion with one another.

I don't know if all this is going to be a part of your thinking or not. I hope that it is—for so far you've proven to be a good pupil in understanding the teachings of ECKANKAR, and they can give you a lot of happiness in this world or the next, if you can learn the functions of this lesson.

More later.



112. The Eternal Dreamer

February 10, 1964

My Dearest One:

You have heard the expression, "You are the eternal dreamer!" This is true, for you, in the likeness of God, are the eternal dreamer, forever dreaming in ECK and assuming the wish fulfilled.

The mystic is the eternal dreamer, always dreaming of being in the arms of God. No individual who seeks after God thinks of becoming one with God, except the Hindu mystics. They are so far from the truth that it's a wonder anybody pays any attention to them—except perhaps a certain group of persons who are not practical in thought or deed. One never becomes one with God, but he becomes one who believes that he acts in the likeness of God, or in other words, becomes like God.

This eternal dreaming in ECK is the continuing practice of Soul using the imaginative faculty. This is why Spiritualism isn't anywhere near the truth. The problem with Spiritualism is that it never solves anything; it tries to get the individual to stay close to his family and other ties that he had upon this earth, a fact which I think is always a false premise. I've not the least interest in being close to my family after my death or when I pass into the spiritual realm. I want to be with people who are always thinking in lofty truths, and believe you me, you'll never find anyone in Spiritualism talking and speaking in this manner. I say this because hardly any of them are ever dealing with those who are on the other side of the spiritual fence who have lofty ideals. You can consider any medium you've met—including Reverend Becker, without being in the least disparaging of her—and find that they are too concerned with trying to give aid and comfort to the poor people in the sense of material, health, and emotional advice from the spirit side.

I don't condemn this, but does it lift up all people to whom this advice is given? I rather doubt it; yet, on the other hand, if

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it does smooth the emotions of the seeker and heals him physically, there is something to be said for Spiritualism. But I want to go a far ways beyond Spiritualism, beyond where all the spirits are gathered on the lower Astral Plane, the place from which spirits communicate with the living. (Some are so earthbound that they've never even gotten into the Astral world.) The point of this piece is that we go beyond all this into the land where the great spiritual philosophies are born—read Ramakrishna and some of the other lofty teachers; and yet, despite their lofty teachings, you find that they have been missing something also.

Sudar Singh gets closest to the truth when he talks about the use of the Spiritual Eye to see the Living ECK Master and go out into space with him. The first time I sat down in contemplation with the Living ECK Master and saw him inwardly, it was very simple, for I used the imaginative faculty and took a trip with him. Everybody around me was surprised at such a thing, for they could see nothing, hear nothing, and feel nothing. It was simply this, that I used the imaginative faculty and they did not. Sudar Singh was aware of this, and he approved of this, for it hardens into fact. It's the simplicity that goes with the creative faculty which a child uses so simply: He says he sees a bear when nobody else does—and he actually sees a bear! He plays with invisible playmates—and this is another truth—but the adults humor him and explain carefully that there is nobody with him—there never could be and that it is his childish fancy. But, of course, he actually sees somebody.

Several years ago there was a case in England in which a child picked up a certain pebble on the beach to which was attached a primitive little savage. He and the boy had a wonderful time, for he was teaching the boy how to be destructive. When his parents punished him, the invisible savage was happy and became worse. Finally, the boy was taken to a bishop who knew something of the occult and who recognized that the boy had created in his imagination a little destructive spirit—not actually created him but had drawn him into his childish orbit. I

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have said before that we create nothing, that it's already there and that we get it by giving our attention to it.

So the bishop got rid of the little savage spirit by withdrawing the boy's attention from it, and in doing so he sent the spirit back to its own world where it had to lie dormant until drawn again to somebody else's attention and world. Manly Palmer Hall writes a long essay on this—I forget the title of the essay but will try to find it for you. These types of spirits are all around you and will come into your world if you draw them to you in your imagination. This is all done through your creative faculty, believe it or not. Go back to that letter in which I spoke of the use of this faculty to draw you into certain situations and circumstances.

This is the way mirages (visions) are created—by the fact that the creator is so powerful in his creative attention that he brings the miracle into being at once. He places himself in the midst of that which he desires, puts his attention on the now of it, and is so powerful that it cannot resist his attention. Now you ask, what does this individual work with in order to manifest his desire through his imaginative attention? He works with forces—and this is exactly what a medium like Mrs. Becker, a magician, or a holy man works with. We have many different names for these forces—a father's force, a mother's force, a sister's, a family's, etc. These are currents of forces in the universe which are working from the other side. This is how that personality which might have been your deceased uncle, now in spirit, works: He gets into that channel through which he can pass through the open instrument of a medium into manifestation by voice or astral form.

A magician or holy man creating a miracle can use the angel forces, nature forces, or other forces which he knows are in existence and, by putting his creative attention upon these forces, draw this particular object of a desire into manifestation—or more likely, overcome time and space and be in it anywhere, in the presence of now. I don't know if I'm making myself clear, but

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this is how it works. If you ever read the Cabala then you would see how many forces are in existence to be used. All the books by Curtiss and his wife are along this same line. If you had the experience of trying to change gurus, then you would experience the difficulty of the movement from one force of power to another. I've had this difficulty several times.

I don't know how much this teaching is going to mean to you. I'm not so certain that it is at all clear—but hope so.

More later.



113. Mockups

February 11, 1964

My Dearest One:

We now enter into another phase of the imagination which is sometimes called mockups. The term refers to certain types of imaginative imagery.

This is more for the negative imagery than for that of the other type. Of course, there are two types of imagination: (1) the positive, and (2) the negative. When one makes a mockup, it is something done more or less in the area of materialistic objects, such as mocking up things for one's comforts and for the welfare of the physical being. Not that this isn't important, for it certainly is as long as we are living on this earth plane. Therefore, there are certain techniques that go along with this type of imagination which are not used in the positive imagery. I will get to these later in this letter.

Meanwhile, the positive imagery has its advantages in working with the Astral body, in bilocation, etc. To become the likeness of God requires the phases of feeling, imagery, and being. Being is the greatest part of this aspect of imagination—that is, *to be*. If one, in being an actor, plays a part on the stage, then he becomes that character and plays out the role completely. When it is over, he drops into himself. However, in the role of being or assuming, one becomes that. It's like Soul when It reaches the Fifth Plane—remember in *The Tiger's Fang*—and It beholds the form of Sat Nam, ruler of that plane. Soul gazes upon it with Its spiritual eyes and says, "I am He." This is the part played when one becomes. *To be* is the basic principle of the part played by the individual in having that which he desires. If he desires to become an artist, then he must assume the principle of *to be*, or of being that which he desires.

Now, mockups are more concerned with the mental imagery. To mock up something, one thinks of it as a picture in the mind and expects it to stay there without consciously think-

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ing of it anymore. One of the tricks of this type of imagery is making a connection with another—by using the psychic powers—i.e., to lie or stand still for a few moments, gathering up all the force possible between the eyebrows while viewing the picture in the Spiritual Eye, and relax while shooting it out into the ether. If the desire was to make contact with someone whom you wish to meet but you can't call by telephone, then this method is sometimes used. Then go on about your business. The thought force you sent out will make contact and bring the other party into your orbit. This can be used for a large number of desires.

Now, the next thing to say about mockups is concerned with the way some people use them, in a sense, to get things for themselves. For example, a teacher sitting in a chair facing his student goes through a number of commands like this: "Mock up something for yourself! Got it?" "Put it over your head!" "Put it to the right of your head!" "To the left!" "Beneath the chair!" Anywhere he desires to have you put this picture of your mockup around yourself, you do. The purpose of this is to establish the mockup in your aura—and in doing so, you find that it gives your mind a flexibility to move the picture anywhere, at any time. It is a good discipline. Another way of handling negative imagery which is bothering you—like automatic images of people who are a source of annoyance or those who are going to be harmful—is making a lot of pictures of that which you dislike. Make them like a series of postage stamps and quit abruptly—the problem goes away.

W. Somerset Maugham once wrote a short story in which he portrays the male character as a victim of a bad wife who sues him for divorce and takes away all his cash. He is jailed because he won't pay alimony, and the ex-wife says that she is willing to take him back if he so desires. He dreams so much of her in his imagination that when she comes to the prison for his release, he can't stand the sight of the woman. This is the technique which I just told about in making pictures like a postage stamp sheet. It works if you want to get somebody out of your orbit.

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The imagination is more powerful than anybody can think. Presuming that you have the power to make people well, give them happiness, help them with their economic troubles, discipline them, then it's possible to kill a person. This is true of any person who lives in a close-knit family or is a public leader. For example, if a wife can hate a husband so much that she is always after him regardless of what he does right, then eventually she will kill him unless he is of a forgiving nature and doesn't take her seriously.

One of the best books along the psychic line of this nature—about a man who used psychic means for gaining a form of dictatorship over others—is *The Ninth Wave* by Eugene Burdick. I don't know if Burdick meant to use this story in telling the principle of how a man went to the top with the use of psychic imagination.

I'm going to take up the discussion of psychic imagination soon, for it is a most fascinating subject.

More later.



114. How to Prevent Harm to Your Body

February 14, 1964

My Dearest One:

For a long time I've been thinking of writing you on the subject of self-protection in ECKANKAR—a most intriguing and worthy discussion for anybody, especially in the field of psychic phenomena.

There are a wide number of dangers to the individual both in the physical and spiritual worlds. Let us first consider the physical dangers—and if I don't get to finish in this letter I'll certainly try to do so in the next one.

Physical danger is one of the things which the individual actually fears. Harm to the body is an offense—whether it be breaking a leg or punching someone in the eye, especially to the extent of taking a life. Now the Christian religion teaches that it is harmful to kill a body—except that of an animal; and it appears that the killing of any flesh except that of the human body is not in the least harmful. A strange philosophy but nevertheless true—while some East Indian philosophies say that the taking of any life except plant life is a mortal sin.

Nevertheless, life isn't as sacred in the East as in the West—for in the East, bodies are like flies—birth, life, death—making a cycle which seems to be in order; and because so many are born, there has sprung up the belief in reincarnation. Of course, there are the Indian scriptures to back up this belief.

Self-protection for the body is based upon the principle of imagination. One must never believe that he is going to be harmed by anybody or anything; the reason being that he is ageless—eternal—and is protected by the ECK against all other agencies that might harm him. The second principle is fearlessness: to never be afraid of anything—a point that springs out of controlling the imagination. Never let the imagination run wild, gaining the upper hand and imagining that

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something is going to happen to the body which is harmful. Hence we fall back on the principles of feeling and picturing, both of which can be used in self-protection.

When one meets or finds himself in a situation which is harmful or dangerous to the body, the first thing is not to be afraid. One should never be afraid of anything, although this is easier said than done when the situation arises. I point out that if you are afraid when approached by somebody who is going to do you harm, then you are inviting the attack. Most adversaries, when finding their victims are not afraid, become afraid themselves, for that is the feeling which they desire to create.

Self-protection against harm is found in lots of techniques, many of which you can invent yourself. One is to place a reversed mirror in front of you, which the adversary's psychic self can see but cannot withstand. Second is to place a white light around oneself. Third is to start talking in a normal voice, telling your adversary that he isn't acting according to the laws of human decency, etc. Make up your spiel as you go along. Another is to call upon one's master or spiritual guide. (The tendency toward fear can be blotted out by filling the mind with the chanting of a charged word.)

Another way of handling this is to paralyze the adversary with a definite, concentrated thought that under no circumstances can he do anything to you. If your concentration is great enough to penetrate his intentions then you will lick him completely, and he will generally turn away and altogether disregard you. If you should find yourself alone some evening and see someone who might have harmful intentions, you can throw a complete net across the walk between you, knowing that he cannot see you or break through that net. It works, for I've seen it done.

Another way of handling an unruly person is by looking him in the eye without blinking—a straight, steady stare while

repeating mentally to him, "You are quickly coming under my control. You'll do everything that I tell you to do. Now I order you to stop this at once and be on your way!" This must be done without any concern for yourself, not an ounce of fear in you. A deep concentration will be needed for this because you are taking over and controlling another person, and it is a responsibility that you're taking on.

These techniques depend upon your absolute knowledge that nobody or nothing can harm you physically or psychically. It is a dead fact that this is a true way of controlling situations and circumstances. I've seen women who knew this trick who could march along streets at midnight, where there were the toughest elements, and never be slightly more than spoken to—and when asked what protected them, gave this answer, "Nobody or nothing can harm me." In other words, some people use the technique of being under the Master's protection so strongly that nothing can harm them. You can even mock up the Living ECK Master to be at your side. All these techniques will help in cases of this nature.

More later.



February 15, 1964

My Dearest One:

This letter is going to move off the subject of spiritual and physical protection to something that is on my mind for discussion. This is the means and ways of reading the news and seeing the signs of the times from the ECK viewpoint. If you can learn this lesson, suddenly you will find out a lot about human nature.

In the beginning let me go back to the first basic consideration which we've used in these discussions, that is: All things are based upon the imagination—or the imaginative images! Out of the imagination grow all things—it is that faculty which God, the SUGMAD, uses for the creation of all things and which man uses for the creation of his own universe. We grow into the likeness of God through the use of this faculty. See?

The first thing to consider is that because of this creative faculty, we, the human race, have created the Law of Cause and Effect. Therefore, the individual is the first cause in his own universe. When he is the effect of someone else's cause, then he is the second cause. And this is the way that rulers, leaders, and dictators work—through the Law of Second Cause. This second cause is: Keep the individual working under a secondary force, and not his own.

So when you pick up a newspaper and read the stories on the front page, if you are alert to the use of the imaginative force, then you have no problem placing the story in your mind according to the yardstick I'm now laying down. For example, recently there appeared in the papers the story of several members of a family dying in a fire. You can place the blame on somebody in the family who was thinking, picturing, and feeling the disaster of fire in the home. The other members of the family were affected by the Law of Second Cause, for they became the victims of this one person's imaging. The fire could

have been caused by somebody outside the family—for example, maybe an owner who kept thinking about the destruction of that building so much that he was drawn into the circumstances of the destruction of it by human forces. This is what the Hindu mystics call karma—that you, by your own pattern of thought, images, and actions, will be drawn into that circumstance nearest to the pattern, in the following incarnation. In other words, you create your own web through the image patterns you establish for yourself.

Now I'll point out that the patterns of human images fall into several categories: those which are deeply negative, moderately negative, and negative. The pattern for the positive goes in the same way. You must get the book *Types of Human Temperaments*, by Stevens, and see the patterns of behavior in human beings. Manly Palmer Hall's little book *Psychoanalyzing the Twelve Zodiacal Types* is another good book. By understanding human behavior you learn how the imaginative pattern follows. Take, for example, someone who is a strict Catholic—he has been shaped and formed in his images from the cradle. This is why the priest always says that if the church can have the child baptized at birth then he will become a good Catholic. It will shape him according to its own images, so he will be obedient to the church.

All leaders know this. That is why they are constantly trying to create an image pattern for their followers. You know the priest always says that the good Catholic is one who believes—this is true, for the good Catholic has been brainwashed and has had good image patterns of Catholic doctrine put into him. He doesn't have to recall through the mental images—but can recall through the audible images. And there, dear one, is what might be the full purpose of brainwashing, that is, getting somebody else to obey and follow.

Many people have what is called a black curtain. They simply cannot see inwardly, picture anything, or find any imaginative faculty working for themselves whatsoever. This is because

they are not high enough up the spiritual scale to make mock-ups. So the shrewd psychologist or politician or leader who wants his followers to be devoted will plant the audible recall in his flock's individual minds. He must say something for them to recall—for them to understand through the inner hearing only. A highly developed individual can both see and hear. He can talk with the spirit world or an astral form of a living being and see as well. Sometimes he can do one or the other, but not both. Joan of Arc talked with St. Catherine of Siena and other saints who told her what to do, and she followed out their commands. If you get a chance, read George Bernard Shaw's preface to his play *Saint Joan*. It has a great deal of commentary on the subject.

Now here is an interesting point: The more educated a person or the more highly developed his intellectual side, the less he is apt to be aware of the metaphysical side of life—the recall of hearing and seeing inwardly. He depends on outward things for his stimulation. This is why educational leaders often deride the metaphysical side of life.

The image pattern of an individual or a race is highly important. You see in the newspapers how the imagined superiority of the white man is now being broken down by the impact of the black race. He has had this image drilled into him since youth, but suddenly it has been cracked and broken down. An image can be broken in several ways—through persistence, by derision, through sharp words from another, or through suddenly learning that the image pattern is not good for your survival. This is important too—the image pattern is established in an individual for three reasons: (1) for self-survival, (2) for self-destruction, and (3) to serve somebody else's cause. Take this example: When I was a child I was taught to save for a rainy day—that the Bible taught us to be frugal and close with the dollar. But today there is a different emphasis being put on the words of Christ, which leads to your spending everything you earn and going into debt with creditors. Both philosophies

were due to the economic standards of the day. The first was in the days when credit wasn't used so much as now—and the merchants wanted cash for their goods. But today this isn't true, for the merchant has learned the art of charging interest on credit accounts, and as a result, he is making money on your overspending. He has changed the image pattern of the public. See? You can see this in reading the advertisements in the newspapers.

Everywhere, all around you, somebody is trying to mold your image patterns for your supposed benefit. You must learn to see from the ECK viewpoint, to determine what is really behind their words, behavior, and motives. The newspapers and air channels are the worst perverters of this motivation to mold your image patterns. When you read a newspaper or magazine, or watch and listen to TV and radio, you must be alert enough to know that somebody is trying to change an image pattern within you. Being stubborn or using willpower to resist won't help—it's the use of the imagination and attention that does the trick.

More later.



February 16, 1964

My Dearest One:

I would like to get into that phase of creative imagination which is dangerous to those who wish to control others from a leadership position.

This is an old story which you will recognize from your childhood days; it is evident around you in so many ways that often it slips your guard without your detecting its malignant force, and the seed is planted in your mind: Suddenly one day you awaken and find that your mind is acting in accordance with what another wishes you to do. Let's go back to that article on yang and yin, in which I discussed this from another viewpoint—from cause and effect, etc. If you remember, I kept pointing out that yang is the positive aspect of the dual nature of the law which governs our earthly lives.

Now, yang is that part of the law which builds positive desires in your mind—planting the seeds that a product, a religious belief, or a certain person as a mate is best. Advertising is a good example of this—an ad must be written in the manner which strikes that part of the individual's mind—the imaginative faculty and feeling—to make him buy that product. There is a billboard at the corner of Forty-eighth and Geary streets for a Japanese airline. It reads: "Fly with me to Hong Kong" and displays the picture of a flight attendant, a Japanese girl, who is making the speech. It is aimed for the male trade—and the first time I looked at it, there was a desire created for the idea of taking a trip to Hong Kong with a beautiful flight attendant on board. It was a personal-appeal sign! It was designed exactly for that reason—romance, travel, adventure! Something that appeals to every person in the humdrum of life! See what I'm saying?

This control of the imagination comes on every side of you. When your boss wants agreement on something which he or

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she desires, it is a control of your imagination and feelings. This is perfectly all right under the circumstances, provided that you know what is being done and do not let it affect you. You do not subject yourself to control by others, but you play out a role with them, never letting anyone know your inner feelings. Thus it comes to the point of playing games—a subject that I dwelled on in the letters first written for you last year. [See *Letters to Gail*, Volume I, March 1 and 7, 1963.]

This business of advertising is an ancient art of the occult. It is black magic, and black magic has to do with controlling the imagination. I once heard a story in India of a black magician who would kill for a price and made a good living at it. The story goes that a woman, who had been widowed, once approached him to murder a stepson who had been named in her late husband's will to inherit the family fortune. If the stepson died she, as the remaining member of the family, would get the fortune. But somebody overheard them making the agreement to kill the youth and informed him. He went to another black magician and asked for protection.

The plan was to send a phantom—a fierce warrior on horseback—to the boy's room at midnight. The very sight of the wild phantom would kill the boy through fear. But the protector told the boy to put a rope around himself and sit in the circle made of it, within his room, and that under no circumstances should he go to sleep. At midnight the phantom appeared and tried to charge the boy; but it couldn't get past the rope, and at 12:30 a.m. disappeared to return to kill its originator. Now the whole theory behind this is that through the use of imagination a real magician can conjure up such evil phantoms, for they are a living reality in the bowels of hell on the Astral Plane. One exists there in the same manner as described above—and all black magicians who bilocate come in contact with these demons and control them. But it is still under the Law of Cause and Effect. The black magician sends forth the demon to kill the boy, and by doing so creates the cause from himself. But

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the demon fails, and being so aroused in its desire to kill, must kill something—so it returns to its originator and destroys him.

This is the real point I'm making: that those who try to force evil upon another will be destroyed by that evil; for the Law of Cause and Effect will destroy the creator—provided the victim is protected by love, devices given by another creator, or the natural protection of God, the almighty SUGMAD. Under no circumstances should a person have to suffer the devious machinations of another.

Another interesting event I'll give you as an example is that of a widow who became the victim of a group of men who knew the art of occultism. She had money, and they were working to sell her a piece of worthless stock, which she recognized as such. But after a few days she had the urge to purchase the stock against her better judgment and willpower. She consulted an occultist who told her to conjure up pictures of refusing the stock no matter what the consequences might be for her. She won out, but she didn't know until later that three of the schemers had sat together in silence, constantly making images of her buying the stock they were trying to palm off on her. It amounted to hypnotism at a distance. One who sends out mental or inward whisperings to you, combined with mental pictures, to control you and your actions, can eventually control you if necessary.

This is why public figures like politicians often get bad health—because they have so many people who dislike them, curse them, or wish them evil. Such is the case with the Kennedy family, a terrible tragedy. We can even find this in the religious field, especially in the Catholic religion where all those who die are assigned to purgatory and must remain there until they are ready to move into heaven. The image is established in the minds of the followers—they expect this and will get there, then they will not be able to get out until they are either prayed out or are able to leave because of someone else.

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Now this might be a revelation for you—Spiritualism believes in the same thing, but the terminology is different, and they describe a purgatory in a manner different from the way the Catholics do.

What I am trying to tell you is that you need not let anyone else control your imagination and feeling, even from the other side of the veil. You must become your sole master, taking the responsibility of controlling your destiny even in the spiritual world. Nobody is going to do anything for you except for his own benefit. Gaining something from your labors and your body is what they want, and believe me, you'll find plenty who will use their own imaginative powers and feeling force to put you under their control. As long as you know and understand what is going on around you, then you can decide whether you want something to happen or not.

More later.



117. How Pain and Problems Control You

February 18, 1964

My Dearest One:

The first axiom of life is this: "That which is aware of being aware, exists—some call It Soul; others, by different names. But It has a single power, that is, to know and to extend Itself into other spaces through wavelengths."

This knowing of Soul is what we call imagination. The wavelengths upon which It moves, feels, and knows is that part of the creative imagination called reality—the true part of man. Now this is not without doubt for the man in the street. He thinks in terms of his body, for with it he feels pain, knows experience, and lives under pressure. You see, when Spirit enters into the world through the body, It stops probing when It comes into contact with pain. This creates an aberration, and the individual remembers this through a mind picture that was created as it occurred. He will not put himself into the same circumstances again if it can be avoided, whether he remembers consciously or unconsciously.

This aberration is created by imagination. He imagines what happens, it happens, and he remembers it through recall. And what is recall? It is only imagination which has solidified: that part of imagination which has been made solid and fitted into a picture. It is really a slip of that ether force, which we call the surrounding magnetic field, made into a picture. These pictures, as I told you before in the first series of letters, are fitted together in a file; the picture needed for recall is taken out and placed in front of the mind's eye, like a slide projected on a screen for the viewer. Then the inner self, Soul, reviews it painfully, joyfully, or with whatever emotion It first viewed this part of the materialistic world.

Dictators rule by physical and mental pain. So do most of those who wish to control you. They have the problem of creating pain and labor for their victims, and therefore, the victim

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will look at his pain and labor through the Spiritual Eye and be hypnotized by it until he can't get his attention away from it. Think of a time when you had a great problem to solve. Your attention was kept on this problem so much that you weren't aware of what was going on around you. Controllers of people understand this, so they create pain and problems.

Now look around you and see how many people are more interested in their problems than in the welfare of things as a whole. The world is like this, both as nations and individuals, but there is a reason for this: We are in the midst of a vast control effort by some other race outside this planet which is gradually bringing us under its power. This super race is subjecting all the races of the earth to its own control. We think that we as individuals are free, but as you look around yourself daily, the stupidity, ignorance, and vanity of people is amazingly out of proportion. One cannot bear to think how little the world races know what is happening to them. I'd predict that within another hundred years the race from outer space will have us completely under its control.

Who are these people? They are from another planet called Antares, which is trying to control the imagination of all peoples—especially the leaders of this world—and to keep the masses in complete ignorance. Frankly, it looks as if they are succeeding. What do they want with this earth planet? It's simply another conquest of territory, and they will force these world races to be slaves for them in the conquest of other planets for trading, territory, and to find wealth and other material rewards. They have a saucer station in central Brazil and one in the African jungles near the Congo area. That's about all there is to the story—I know little more than that.

This is why freedom of the imagination is so important—that you control it yourself and not let anyone else do it for you—and this brings up next the subject of God! If you are interested in a God of the orthodox faith, then this isn't the answer for you, for there is more control over the imaginative

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faculty in the churches of today than ever before. But it is not like during the early centuries of the Catholic church when it used to burn heretics. That was the easy way out, but now there is a subtle control through suggestion and work—teaching that to suffer is best for the individual—and all sorts of other underhanded methods.

This is why I've been hammering home to you that freedom of the imagination is so important that you must guard it constantly. Take, for example, the crude means of trying to control you at the office when your superior tries to turn you against others and then loads you with work which belongs to her. This is crude—the simpleminded trying to take you over. This is where you've got the opportunity to do some real sidestepping and fancy evasions, which will make you the best-liked girl in the office. And yet you will have handled her—not been handled yourself. After awhile you will be able to see how everybody tries to use you for something, but you can see through all the little tricks.

OK, here is the bigger problem—that of combating the elements which are around you and the invading forces which are trying to enter into your mind and take over. It is not a simple thing of knowing what is going on and how to take care of the problem: first, because you cannot see the force which is after you—that of the outer-space enemy. Right now, let's not get too deeply into this, but let's be concerned with the pulls you have on you from other sources: pulls through other Souls and human beings. For example, sometimes one feels the pull of something on him to make him do an unnatural act in public. Some people perform acts of disrobing in public or driving through stop signs at full speed, without knowing what created this desire in themselves. It can come from several sources: (1) from an evil force on the Astral Plane which is working on the person; (2) from a human agency that is seeking revenge on the person; (3) from a buildup of hatred in a group of people angered over something the person has done and who begin to

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wish him evil; and (4) from an outside source—like the Antarean forces.

I don't say that it comes from any of these. The likelihood is that it can come from one or more forces, which act upon the victim. So when something like this does happen to you, then the method to avoid that desire to do something rash against your will is to repeat the charged words or repeat the Lord's Prayer, or simply say the word *God* or *SUGMAD* several times until the pressure goes away. You can think of the Living ECK Master or a saint or myself, and that helps.

What the invisible influences are doing is controlling your imagination and your feelings. If you have control of your imaginative faculty and feelings, then nothing can harm you. You are in a position of being secure in everything, and nothing can harm you, your feelings, or your interests in anything.

More later.



118. Space Making

February 20, 1964

My Dearest One:

The image pattern of the individual is called karma. This also applies to a race, called race karma; and the world, which is world karma. This cause and effect, as I've explained before in my writings on ECKANKAR, is the result of the imagination of one individual or a group working collectively. The communists are well aware of this and try to make a collective image for their own people to follow. All they are doing is establishing a basic pattern for the people to follow, and henceforth the people follow a goal set for them by the leaders. It is so simple, but so-called thinkers often make it complex.

So this brings us into space making. Space making is as much a part of karma as any of the image patterns. You can mock up space for yourself which will give you plenty of room in which to have freedom of thought and physical motion. On the other hand, you can smother someone by cutting his space, crowding him, and therefore bringing physical death. The space I am speaking of here is psychic space, which is more important than physical space! This lack of knowledge about psychic space is a real problem among people. Few know the truth about beingness and granting space.

Now, granting space is the most important element between people in keeping good relationships. For example, if you have an employer who is constantly nagging you, he is failing to grant you psychic space. If you are having an argument with someone who is too stubborn to admit defeat, then you know that he is suffering from a lack of psychic space. If you admit to him that you are in agreement with him, this grants him space and his arguments will collapse. You do this through imaginative patterns, by following out the principle of expansive feeling and thought. In doing so, you give him room for other thoughts and feelings that may not be pretty or brave or noble, but that are human. Otherwise you bottle up his feelings and thoughts

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with a psychic trap which will make him explosive, surreptitious, or perverted in nature.

Man is a mistake maker and an ego defender. Therefore, you must give him room in which to turn around when he is making mistakes and defending his ego. You must never drive him up against a wall. Rather see him in your imagination as one who makes mistakes, but the mistakes mean nothing—and allow him room in which to turn around. Most people have these feelings of hostility which arise when they are deprived of psychic space.

Therefore, if you can make space for others then you must always make space for yourself. The human being has the ability to put human fetters on himself and close himself in a psychic trap. This often comes from having a guilty conscience over nothing—rather, over something of no importance. If a person finds the world threatening, then he cannot find peace, for he is putting psychic chains on himself and doesn't have space in which to move about.

There are many types of self-trapping. Although I won't take them all up, the most common being that of keeping up with the Joneses. Yet we find people who won't give themselves any space because they want to be like a successful person they know or by making money their goal. So many of these little tricks which we use on ourselves are self-defeating, as we give ourselves too little space.

I'll go a step further in space making. This is the ability to make space over a great distance. For example, one sits down in the evening in darkness for contemplation, and his imagination builds him an expanding beam, which is similar to a radio beam, going out in a wide circle and touching the areas that he wants it to touch. Take the individual who wants to see a particular event occurring at the Berlin Wall—this is done through this method of space making or expanding of awareness. He sits in silence and darkness and lets his circle of space spread

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out equally in all directions, until it puts the Berlin Wall within his circle. Now that he has that point in his circle of psychic space, he can see whatever is occurring within this circle. Then, the next morning, he is likely to actually read the headline of what occurred in his own vision within his circle of psychic space.

It is possible to control people and things through the use of this psychic space, by telling them what to do and what things must come about for their own good and the good of others, but it is almost never done by High Initiates and ECK Masters due to the ethics factor. The fact is, we are responsible for whatever we change or control. This kind of psychic control was used on Hitler during World War II by some people that I know. How successful it was I'm not certain.

I was once watching a national collegiate basketball tournament in Madison Square Garden, via TV, of a Kentucky college team that I wanted to win. So I closed my eyes and established a psychic circle and visualized the next morning's headlines on the sports page, including the score that my team should win by—and it worked.

What makes this more interesting is that I discovered the trick personally, then later learned that it was a secret used among the magicians. The personal factor entering into it is one which you must learn to manage—for if it is used for invading the psychic space of others, then the old dodger of unwanted karma creeps into the individual's Time Track, and he can't avoid it.

Now there are space-making people—those who are expansive and who can make you feel great; and the others, who make you uncomfortable and uneasy in their presence. A person in the latter group is the psychic-space squeezer; he can make you squirm and jump. Always remember that function monitors structure. I mean to say that you can alter structure but you can't alter function. Imagination can alter all things

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and can build or tear down anything, including mighty nations and tiny homes; but the structure of mighty nations or tiny homes cannot alter the imaginative faculty. It stays with the individual after his death and is the one thing which will never leave the person even though he goes into the highest plane, which is the God Worlds of SUGMAD. It is God's gift to man, and he cannot do without it any more than he can do without breathing on this plane. You must understand that imagination is the only faculty that makes man like God.

More later.



119. Psychic Space

February 23, 1964

My Dearest One:

Occasionally I will rehash some of the material on the teachings of ECKANKAR which has previously been given you, and also I will go slightly off the subject for the reason that it is needed at the time to balance the equation of things at the present.

Now to continue a little further on the subject of psychic space. I wish to point out that this subject is an important one, for here we take up the study of the liberating mind. We belong to a race whose highest glory is its long line of liberators: Socrates, Plato, Aristotle, Euripides, Zeno the Stoic, Euclid, and Thucydides. And on the spiritual side there are: Abraham; Moses; Isaiah; Hosea; Micah; David (author of Psalms); Jesus; Matthew, Mark, Luke, and John of the Gospels; Saint Paul; and the other, mostly unknown, writers of valiant letters to small groups precariously holding their own.

Confucius, Lao-tzu, Gautama the Buddha, Zoroaster, Muhammad—all of them were liberators from one or another slavery of the mind and spirit; Saint Francis, Saint Teresa of Avila, and Thomas Aquinas; Copernicus, Galileo, and Newton; Erasmus, Charles Darwin, John Stuart Mill, Jefferson, Franklin, Washington, and Lincoln—the names keep running on. And in the midst of them, the great illuminator, Shakespeare. And Goethe and Kant. Even the birdmen of Kitty Hawk and our modern Saint George, slayer of the polio dragon [Jonas Salk].

If a child is intimidated into self-consciousness or silence, or never allowed to doubt the questioner's supposed affectionate disinterestedness, then he will not be able to handle space. This is called the liberating intention—the will to set free. Man wants to work with this, in himself and in others. If the intention of it succeeds, everyone concerned in your circle moves in a

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more spacious and less guarded world. This is the problem today in our schools—a teacher at Paradise (who was brought up for an investigation) seems to have been using this device to free her students' minds, but the old habits of the human mind—the trait of wanting to harness the minds of the persons concerned—still can't be broken. This trait is in most of us. Once we see someone else succeeding, then it breaks loose in us and tries to trap that mind. The Western personality works in the manner that the ego must be coddled or we lose our identity—which isn't at all true. It even goes so deep that an individual may commit murder rather than allow the ego to become injured!

This is true to the extent that we don't allow the imagination to have freedom in the individual. For once the imagination is allowed to work as the individual wants to use it, then it goes for actions that don't fit into the plans of a rigid society; hence, everybody is affected by the one individual's deeds. Whether this is good or bad, I don't know, but I can say that none of the individuals so named above—as liberating minds and spirits—were concerned with planned society. So you can see when an individual feels and imagines that his God or guardian spirit has told him to create a new philosophy, begin a war, or form a rigid social cult, then he is breaking with our planned society; and the leaders don't like it, for it is trouble to bring that individual and his followers back into line.

I often get confused with all the varied ideas going around the globe and wonder what God has intended for man to do. But it generally ends up with one thought—that God doesn't give a hoot about anything on this planet and leaves man to his own devices to get back to God, if man so chooses. It's the same principle involved in girl-and-boy situations, to an extent—if one shows interest in the proper way, by the use of the imagination and feeling, he or she succeeds. If we show the proper interest in imagination and feeling with (not for) God, as we wish to be like Him, then a response will be created, for He is also

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concerned with the Law of Cause and Effect. It works awfully slow on this level of life, this Law of Cause and Effect, but once you raise yourself above things then you can see how quickly and sharply the same law can work.

I don't know if I've given you this technique before, but it's good, although I might be repeating myself: If you want a good look at a situation in your office, home, or the outside, then do this even while working at something in the office or elsewhere. Put yourself (I mean your viewpoint, you as Soul) above the situation, be it there in the office or above the building, and look down on everything going on below—even though it might be in your imagination. You can look at a situation anywhere in the world with the same device while working in the office. While in this position, you can change the situation even as you are gazing upon it, as a chess player changes the position of his chessmen. It's a successful device, and those who come to use it often make great changes around themselves, for their psychic space is under their control.

I repeat this story because of its example in control of the psychic space. Several years ago a book came out—I don't remember the title or author, but he was a medical man who turned out to be a minister—which is a study of the mystics of the ages. As a youth, the author was committed to an insane asylum because of what he was seeing in his own psychic universe but couldn't control. He had witnessed a catastrophe which to him was the prophecy of the world's end; he went about telling everybody the world was ending on a certain date, and because he couldn't be convinced he was wrong, his parents had him committed. Luckily, he had a doctor who understood and finally got the point across to him that the disaster didn't concern the world's end, or breakup, but that his own psychic universe was breaking up and he had predicted it. This is a case of uncontrolled imagination and feeling. He was healed of his psychic problem and hence his book on the same subject. Many of those people in the past whom we see as

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leaders of a religious cause are often victims of a psychic vision in their own universe, and they convince others that it's a true phenomenon for the whole world and thereby gain disciples. George Fox, the founder of Quakerism, saw a psychic vision of a stream of blood flowing down the streets of an English town and convinced his followers that the event would happen. They, in turn, were so convinced in their imagination and feeling that it did come about when a battle occurred there later and many were killed. It was the Law of Cause and Effect following the same principle I've hammered away at—that of the Law of Assumption, which brought about this manifestation. Then again, it wasn't really an act of creation, but was already in the psychic world—Fox saw it and convinced others who helped him make it real for this material world.

I'll be taking up a lot of these examples and explaining them from the ECK viewpoint. Newspapers are the worst creators of these negative manifestations, but I'll give you more about them later.

More later.



120. Imagination and History

February 29, 1964

My Dearest One:

Imagination and history go hand in hand. The ability of the individual to create circumstances which influence millions is one of the miracles of our times. The so-called public-relations experts of this age are miracle workers, creating events and circumstances for the promotion of movie stars, books, movies, political events, campaigns, and a half hundred other things we read about in the newspapers.

When a circumstance is created, e.g., a celebration for a hotel's anniversary, it is obvious that the value of the celebration to the owners depends on its being photographed and reported in the newspapers and magazines, on the radio, and on television. It is the report that gives the event its force in the minds of potential customers. The power to make a reportable event is thus the power to make experience. One is reminded of Napoleon's apocryphal reply to his general, who objected that circumstances were unfavorable to a proposed campaign. Napoleon said that he made circumstances! The modern public-relations counsel—and he is, of course, only one of many twentieth-century creators of pseudoevents—has come close to fulfilling Napoleon's idle boast.

So you find that throughout history the leader who knew the value of news also knew that to be in the position to make news happen was as important, and often more so. He was a creator of events. So this creator of events must have a strong imagination. He is an intriguing feature of situations existing in every age; yet he is not God. The news he makes happen, the events he creates, are somehow not quite real. There remains a tantalizing difference between man-made and God-made events. These man-made events are pseudoevents, while those concerned with God are spontaneous, resulting from the evolution of nature. A man-made event comes about because somebody planned, planted, or incited it. Typically, it is not a train wreck

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or an earthquake, but an interview. This is the difference between hard news and soft news in the newspaper field.

You can examine history and its leading figures (for history is made by people, except for the history of nature through evolution), and it is found that every conqueror, dictator, and tyrant used the principle of pseudoevents. The created crises are pseudoevents upon which the leaders survive, including the present president of the United States and down to the leader of the smallest group. A circumstance must be created which he, the leader, is capable of solving. And if he can't solve it, then he will divert the attention of his followers to another pseudoevent which is greater or lay the blame upon some group. Newspapers are the worst dealers in pseudoevents, often concocting stories for headlines in order to gain readership. Hearst's false stories about the Spanish control of Cuba in '98 helped start a war. Most stories you read in the papers and magazines are pseudoevents concocted by a reporter and knowingly accepted by the publisher and editor. Often a complete campaign, which is based wholly on pseudoinformation, is carried on by a newspaper.

The celebrity, including such a one as Julius Caesar, is a pseudoimage. He created his well-knownness, and the public accepts him that way. Caesar built his own image into that of a great leader—and in order to do this he established himself as a general who could win wars, although most of his wars were not actually winners. He had the ability to hide his defeats and thus make himself a hero, or what we know as a celebrity today. Napoleon used the same techniques—and though a loser in most of his campaigns, established his image as that of a great leader, and all France accepted this.

Now you will find that people love to be led. This is one of the things which all leaders learn early in life—that a person likes to be ordered about because it saves him from thinking about what to do. All leaders are people clothed with authority, and so they act it out although they don't say it out loud. Take

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the case of Reverend Becker, who keeps telling us that she is modest, knows little, and has nothing. But she doesn't act this way—she speaks and acts with authority—and by looking at all leaders, Napoleon, Gandhi, Akbar, Sudar Singh, and others, you see how they act.

Reverend Becker gave you the clue the other night when she said that you spoke to people silently, not openly, when wanting them to do something; that you didn't order somebody openly and have a quarrel with the senses. This is true, and this is why the leaders hardly ever order you to do something openly—they speak to you through the invisible by putting up the image of your acting as they want you to. So it comes back to one thing which I am trying to put across—that the history of the human race is one of pseudoevents. Take the study of the Roman Empire. Its leaders were the ones who made the history of the nation; take the history of the Catholic Church and you will find the same thing. Many of the stories told about the saints, of their miracles, etc., are pseudoevent stories; the purpose is to create a worshipful audience. The history of the saints is filled with myths and legends, and myths and legends are actually pseudonews. On a more modern scale are the movie stars who are the result of similar treatment—pseudonews is created about them, their personal lives, public lives, religion, philosophy, and deeds.

If you examine the life of Abraham Lincoln, you find that much of his image is synthetic. The starting crisis of the Civil War was a pseudoevent. It is one of the worst examples in the history of the U.S. George Washington's history is also a synthetic image. But the people accept this, and now that the communists have learned the trick, they are using it also to outwit the people of the world. A synthetic image of the communist power and goodness is being fastened upon the people whose educational level is not high.

How does this fit into imagination and history? Very simply, for the imaginative faculty can be used for good or bad. It

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makes little difference to the ECK power how it is used. This ECK power, which is used or channeled through the imaginative faculty, is raw material and brings the user up against any event that he desires, provided he uses the techniques for doing this. The events are already there for him to use—although pseudoevents are not! The latter must be planned, planted, or incited—and this is why they are different from those established by God in a finished kingdom. Understand this? I explained previously in this letter the difference between God-made events and pseudoevents. God-made events are already created, and you must experience them. Pseudoevents are planned, etc., by man—therefore, they are man-made events.

I intend to give a discussion on the pseudoimage of religions soon.

More later.



121. Pseudo Religion

March 1, 1964

My Dearest One:

As I promised, this discussion will be on pseudoreligion, a broad topic when one stops to look at the many forms of religious thinking today and what they consist of in their own group thinking.

Now, pseudoreligions are the same as pseudoevents and circumstances in principle. It means that someone has taken the basic elements of religion, e.g., Christianity, and made it into something of his own nature. Take, for example, the story of Mary, mother of Jesus, whom the Catholics say ascended into heaven without corruption. A crude statement indeed, but what they mean is that she ascended into the Astral world without change of body, which is an impossibility! This is a pseudoevent invented by the imagination of some Catholic bishop who wished to gain many worshipers for the Mother Mary.

It is a well-known fact that Mary lived with John of the New Testament—who was a preacher and bishop of the Antioch church—until she was ninety and passed away. Somewhere I read this fact as a part of religious history. John, a brother of Jesus, buried her in reverence, so the story goes. Perhaps she went to heaven in spirit, but not in the physical body, for the physical body is too coarse in vibration for the spirit world.

All the myths and legends built around the religious figures are, of course, pseudoreports allowed mainly for the effect they make upon followers of the individual leaders. Now, pseudoreports are evolving out of man-made imagination, and this is not, as I said in the other letter on pseudoevents, a part of the true imagination in ECK. I can put anything desired into my channel of imagination, and it will come true, of course, provided I use feeling with it, plus the regular techniques of success. Therefore, anything can happen if you go about it in the right

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way. For instance, if Jesus had strong enough imagination to provide a miracle at the desert place and feed five thousand hungry people, then he either had the ability to hypnotize a host of people who thought he was doing this, or he actually did it. Otherwise, it was a pseudoevent reported by a legend maker, who wrote it into the Gospels. It isn't the question of your making a choice of what he did, but that you determine the truth through looking at the event by going backward on the Time Track. This you can do easily enough by drawing upon the Akashic records.

What are the Akashic records? Simply the records of what man has done on this earth since his first stay here. They are events which are recorded on the screen of etheric fluid—this is a fluid which seems to have been especially designed for this particular purpose. Many mediums can read this Akashic record; your own Akashic records are embedded in your aura and can be read back to your childhood days by a clairvoyant, and sometimes beyond that into your past incarnations. I am quite convinced that the events of the great happenings of the world, e.g., wars, disasters, personal events that made history, and achievements, are recorded in the Akashic records. This is perhaps the museum of the Astral world where all things have already happened and events to come have been recorded.

Take the case of the imagination of Edison who was thinking along the lines of electricity before it became a general fact that we could use this substance for materialistic use. He most likely left his body and visited this museum where he was shown how it could be used for this earth planet. Perhaps he did this knowingly, or through his sleep (I've never read Edison's biography, so I wouldn't know too much about his method of operation), and it is possible that he was entirely guided by some spirit on the other side. Anyway he was one of the most likely prospects for getting the use of electricity for the human race. He likely lifted himself above this materialistic zone through his imaginative channel and looked at the

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ways of harnessing electricity that are on display in the astral museum. He could have returned—not being conscious at all of what had happened—and in the following months and weeks, keeping the recall picture in his mind, put together the parts that made up a production plant of electrical products.

This is the difference between the pseudo and truth. The pseudoreligions have all been made by man, and this is the case with Christianity. I have no doubt of Jesus' existence on this earth, for once I had an interview with him; but he pointed out that his mission here was a failure, in the sense that he accomplished little with the future generations—and nothing with his own. He became famous, more likely a celebrity (the definition of a celebrity is one who is well-known for his knownness!). And by being a celebrity, each person thinks of Jesus as being a common man like himself, which isn't true, for he was an extraordinary person. The Indians, in the Far East, do not treat Buddha as an ordinary person the way we do Jesus today, but they hold him in great esteem—a person who knew their great faults and tried to save them through his own knowledge. The Christian historian tries the same trick, but with Jesus saving the people through his own human sacrifice; this is an ancient primitive teaching of the use of the human body in a bloody sacrifice offered up to God; little wonder that the Jews disclaim him. If Jesus actually did this, then he was not the savior everybody down through the ages thought he was.

Religion never did anyone any good; it never got anyone a pound of bacon, more coffee, or out of a jail sentence; it is an opiate, for it has yet to put anybody into the heaven of the spiritual world. What it can do, if anyone will see the spiritual side of religion—which should be the only side—is lead the individual into the proper channels of spiritual guidance and give the imaginative faculty a chance to operate in the right manner. This is the difference between slavery and freedom, and the high priests of religion don't want the church members to be free. This is what is wrong with Spiritualism—the teaching

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that the dead (or the spirit of those gone before us) will lead us out of the wilderness into light. What I'm trying to tell you is this: That by learning to leave your body through ECKANKAR and being able to travel in the other worlds without the help of so-called psychic spirits, masters, or guides, you will gain more than by leaning upon another, be he in spirit or otherwise. Right?

Remember this! The imaginative faculty works upside down like the camera eye does when taking a picture, but in both cases it comes out right side up when the picture is manifested outwardly. That is, when you are looking at something in your Spiritual Eye for material manifestation, it will most likely come out as you desire if you look at it as being in an upside-down position.

More later.



122. Imagination and the Astral World

March 3, 1964

My Dearest One:

The imagination plays a gigantic part in the Astral world and other worlds of ECK beyond this one. You recall that I've spoken on several occasions about the imaginative faculty building the life in the next world. This is not an unusual statement, for every occultist or metaphysician knows that what I've just stated is truth.

Remember the book manuscript I let you have last year called *The Tiger's Fang*? In it I stated that all the major orthodox religions had their heaven on the Mental Plane—and here, unknown to the other religions, these spirits dwelled in their heavenly plane, happy in their ignorance, thinking that only their fellows in their respective faith could live on this plane. Also, they were unaware of higher worlds. Nothing existed above them except God; but on this vast plane dwelled the Buddhists, Christians, Muslims, Jains, etc.

These heavens are built through the imaginative faculty, because the faith in which the followers are absorbed teaches them to believe that they do exist; and through this faith, plus the individual imagination, their heavenly world is built brick by brick until it becomes as solid as the ground upon which you walk. Every cult and religion has built itself a niche in the heavenly worlds, to last as long as there are people who have their imagination fired by these thoughts and can put an image brick into their own place in the hereafter.

I know that the Rosicrucian group, under Dr. H. Spencer Lewis, established a heavenly city through its own members. For many years (and they may still be doing the practice), every member of the society was required to spend so many minutes a day putting his imagination to action upon a plan or picture image, which Dr. Lewis had drawn up for all members to dream about in a meditation period. He even had imagination periods

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(or meditation periods) established over the globe for Rosicrucians to use. The group-imagining built the city, so I'm told. I've never seen the city, but a number of ECK Masters have told me about it and that it will last as long as there are Rosicrucians to keep up the practice. Then it will gradually fade away, but like the cities of this earth plane it would take a number of years in which to do so.

This is what Spiritualism has done, but if you will look closely, their world is not as sharp and strong as those of the orthodox religions because of a lack of members who are willing to think in terms of having an afterworld of spirits in which to live. I couldn't think of anything so dull as to live again with my relatives and family. And I'm inclined to think that a large number of people in these times think this way also. It is a shame, but the Spiritualists are not able to change their thinking along these lines. If they went in more for masters and teachers, I believe that their membership would pick up. This is why Keith Reinhart was able to sell himself—for people don't think of their Uncle John being as smart as we are told that he is when he returns through a medium. But if the medium draws in a master, we are likely to be flattered and happy that a holy spirit is willing to take interest in us.

Yogananda tells an interesting story in his book—his autobiography—that one student decided to get a holy spirit to return in the fleshly form. Using his imaginative faculty, the student got the old gentleman all right, but the old man wasn't at all pleased. He admonished the student for pulling him back into the Earth Plane again, because he had duties to do on the Astral Plane. It took him a matter of days to get rid of the body and resume his natural Astral form again.

Another example of how the imaginative faculty can be used: You can bring into your experience a holy spirit or a thousand dollars, but you must take the consequence or the responsibility of doing this. It is so much trouble, in any case, if you consider what you are going to do with either manifestation.

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Now, Father Divine presented a peculiar problem for the Treasury Department a few years ago which has always been a hush-hush affair. The Treasury Department discovered in 1934, I think this was the year, that there was some currency floating around which it couldn't account for. The serial numbers didn't make sense, yet the currency was in authentic U.S. bills. Upon examination it was found that these bills were from a series of serial numbers of a large amount of currency lost on the *Titanic* when it went down in the Atlantic during the early part of the century. The Treasury Department was flabbergasted at this. Who had gone down into the icy waters of the North Atlantic and pulled up the safes in which this currency was locked?

The Treasury Department secretly launched a huge investigation, only to find that the currency was issuing out of Father Divine's hands. Then they went further, placing an agent near him, but they still couldn't account for it. When they faced him, Father Divine told them something so strange that they thought he was lying; the agents would never reveal the story lest they become the laughing stock of the nation. What the insiders said was that Father Divine was exteriorizing from his body and had been taking the loot out every night for over two years. When he got the money, he kept it and gradually let it out upon the market. The Treasury Department is said to have paid him for all that he had in hand, and that he had charged them doubly.

It seems that by the use of his imagination, Father Divine stumbled upon the question, of what had happened to the money the *Titanic* was carrying during her fateful voyage. After considerable research in a public library, he learned it amounted to one-and-a-half million dollars. Then he started using his spirit body to make contact with the currency and brought it into his own place for use for his people. This is the way the story is told—and I know nothing else about it.

Now, the use of the imagination is the best possible faculty that man has, whether it is for self-survival or for filling some

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hours with pleasure. I can point out a hundred ways that it can be used in the same way that Father Divine did, for there are other treasures over the world, mostly spiritual, but some in gold and silver. You will have to make the choice.

More later.



123. A Dream World Method

March 6, 1964

My Dearest One:

The dream world, in which every man lives, is extremely important to those who live in the world of reality, or materialistic life. This world of dreams is one which builds onto the outer world, and which, if needed, can also change the outer one! I point this out because any individual has the power to change the world for others—take the example of Lincoln, whose dreams made a different nation of this country.

There is the case of Ferdinand Waldo Demara who was one of the great imposters of our times—and while talking about him, I wonder how many people who are in so-called respectable positions are imposters. Demara didn't particularly care, for when he was through with playing the part of a character, like a professional actor, he shook it off and went to another. This was a remarkable trait the man had; he could dream/mock up his background and play his part to the hilt, dreaming or using his imagination to become the image that he wanted to be, and do it with success. This is true of anything we try to achieve—that is, becoming the image which we wish to be. This is beingness—or being. The whole secret to all success is *to be!*

This being the case, then what is it *to be*? It is a technique that gives one the fulfillment of his desires—that is, the ability to make himself what he wants to be at that moment. Suppose that you are stranded in an automobile somewhere and wish to proceed to another town, and that you do not know how to drive. If you would let yourself become a driver and proceed to carry out that role, then you'd be able to drive to your next destination. I used this technique once without knowing it—I was given an automobile in a town a hundred miles from Paducah, and at the time I didn't know how to drive but was ashamed to say so. However, I took that car home safely without a hitch, driving at night when hardly anybody was on the road.

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Now a person could use the same technique in an emergency. Ferdinand Demara used the technique until he was caught during the Korean War posing as a doctor, after treating several hundred people and doing major operations successfully. Every successful man in history has used this technique, but when he comes to the point that he can no longer hold the image of his chosen self in his imaginative faculty, then he goes down the drain. This was why Napoleon was so hard to whip; why General Winfield Scott, in the Mexican War of 1846–48, was able to take an army of six thousand troops across the Mexican mountains, fight many major battles against the Mexican army of more than fifteen thousand troops, and win every one of them. Wellington used this same technique for his conquest of Napoleon at Waterloo. Genghis Khan was a great man in the use of the *to be* method; all warriors of great stature have been. But what about the mystics and saints? They too have known of this technique—take, for example, Jesus. He knew that to be a great orator, to bind the people to him, he had *to be* a great speaker. He knew that in order to create miracles he had *to be* a magician—and in order *to be* a healer he used the same technique.

Motion-picture stars are examples of this technique in the playing of a role. Most highly successful businessmen and statesmen have and are using the same techniques. Name any successful man or woman in history, society, or any walk of life, and you will have an example of the user of the *to be* technique.

I've seen others who have become quite adept at the use of the *to be* method. I once saw a woman who had a good knowledge of the occult use this method on a dog that had the shakes. She became the dog and stopped the shakes instantly. How did she do this? She assumed the feelings, attitude, and likeness of the dog in mind and spirit; by doing so, she learned of its troubles that created the shaking limbs. She controlled the cause, and so the dog became healed of its affliction. This is the use of bilocation for healing purposes.

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A few years ago a strange case occurred in New Jersey which almost cost a man's life through this method by bilocation. A young man who was a good subject for trance was approached by a pair of men, who asked him to be hypnotized and sent to Buenos Aires in spirit to learn what their partner was doing. They were under the impression that the partner might be in the midst of a plan to sell out his part of the business, which would ruin them. So the young man agreed and was put into a trance by a successful hypnotist. He was commanded *to be* in Buenos Aires at a certain place; in the twinkling of an eye he was there. He spied upon the person whom he was sent to observe and had the report; but when he started to return to his body, something happened. He appeared unable to make the successful motion toward his body which was only a few feet away. It appeared that something else was trying to get into it—a black cloud of some kind—but after what seemed to be a terrible mental struggle he succeeded in getting into his body again; but only after he remembered that he had to use the TO-BE method of being back in that body.

This experience shattered him for a long time. But it wasn't until about five years afterward that he received a letter, without any previous correspondence, from Madame Blavatsky, the cofounder of the Theosophical Society. She explained that she had witnessed the struggle between him and another entity who tried to steal his body. But he had overcome that entity by the use of the *to be* method, by his thought that he had *to be* a part of that body again. And the method worked.

I don't know how much of this letter will get across to you, but I'm trying to say that when everything seems to be going against you, and you wish to be something else—somewhere other than where you are—and it seems so impossible for you to do so, remember the *to be* method. You can be in another place or be something else through the techniques of the *to be* method. It is very simple—and that is all there is to it. *To be!* Many a mystic has struggled for years to become a likeness of

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God, when all he had to do was *to be*—or, in other words, to accept the conditions of being like God; and hence, be what he wants to be. Remember this: Whatever you desire is already and always in existence—all you have to do is to recognize that you have it already. This is true of the *to be* method.

So whatever you wish for or want to have, use this method—and by the horn of the sacred cow, you'll find that it is so much easier than you've ever had it before. It's amazing in its results.

More later.



124. The Power Streams of Nature

March 8, 1964

My Dearest One:

Now we will get into the various forces of nature, which are connected with the imagination. Remember when I wrote an explanation of the trinity in the first series of letters? I pointed out that the trinity was actually subordinate to the great negative power, the three parts being: Brahma, Vishnu, and Shiva, the sons of Kal Niranjana.

Now there are two parts of the great negative power: Brahm, whose other name is Kal Niranjana, and the female counterpart of Kal Niranjana, Shakti. Out of the union of these two great currents flow the three subordinate currents into the lower worlds, and to these are attributed the creation, continuity, and destruction of all the lower worlds. These three became the creators, lords, and governors of the worlds under their father, Brahm, and their mother, Shakti.

Briefly, this is the Hindu trinity. Its counterpart, which Christianity took, is the famed Trinity—Father, Son, and Holy Ghost. In Christianity, God is the great negative power, and Mary, the mother of Jesus, is actually the counterpart of God. It all boils down to the fact that the Western world was fond of reducing all things to human relationships in order to explain them, as were the Hindu people.

If you look at the Greek gods, there will be found Zeus, the father of all gods; Hera, the mother goddess; and after this, a trinity of three gods called Apollo, Aphrodite, and Athena; then the lesser gods. These, upon examination, represent the streams of force in nature. A very interesting thought indeed, for you will find that every nation of people, primitive or modern, has discovered these forces in some way or other. Take the Nordic gods, the Roman gods, the Egyptian, Assyrian, etc., including the Christian gods—they are all the same, for they merely designate the forces of nature which man calls upon for

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self-protection, survival, disaster on his enemies, or to fulfill his own minor desires and ambitions.

This is where the imagination comes into play. In finding these various streams of psychic force, man came to know that they were useful to him and that his imagination brought them into play. He formed gods in his own likeness and image by the use of these forces because he had nothing more to go on than his image of himself. For example, to the Greeks, nothing was more beautiful than the human body, so they grew to worship their gods in the same form.

You will find that the thought form of any religion's founder or god remains in effect for about two thousand years, then dies away; this is because the original image formed by the followers changes with the times, and the religion then becomes merely an outer shell. This is why the old gods died away and new ones came in their place.

You come to know that all earthly religions are found in the area of the great negative power—that they cannot rise above that power, and that they are subject to the laws of this power because it leads all to believe that it is the true God power.

You can read history and find that the change in a nation due to a conquest never lasted, although it looked as if it might last at least a hundred to five hundred years. But eventually even the conqueror becomes nothing, like England, a pallid, shallow country with nothing left in world power. They tried to negate all nations and wound up without anything, calling themselves liberals. A liberal is often a person who lacks the courage to stand up for any political convictions of his own.

James Frazer wrote a set of books called *The Golden Bough*, which explains a lot of what I'm saying. He tells, for example, in a minor way, how the primitive Indians of North America made rain by calling upon a rain god (one of the minor forces of nature), and usually succeeded. I don't know how many times

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he takes up other parts of the varied streams of nature and illustrates them fully for the reader. But they are many!

This is what William Blake speaks about when he talks of the gods and the Halls of Los in his poems. He knew something about the streams of nature flowing through the universe, in the ether, like fine-spun streams of water going rapidly down a mountainside. I pointed out that Curtiss's *The Key of Destiny* also gives these streams in detail. Now *Path of the Masters* by J. Johnson also brings out a lot of details about these streams, but not like Curtiss, who tells the colors of the streams and what they are used for. Somebody else does this—oh yes, Alexander Cannon does the same in his book called *Powers That Be*.

Anyone who learns what these streams are—say, by the study of the Cabala, whose whole metaphysical theory is concerned with these various streams, including angel forces—can make full use of them, including the evil, or devil, power. Spiritualism is merely a use of the force of nature; for example, when a medium tells someone that his Uncle Ned is here trying to help the person out of a problem, the medium is only talking about a thought force, which, of course, is awfully weak in comparison with the gods who represent each force of nature's varied streams. When the image of the god begins to fade, then the god will disappear; but something else will take his place. This is true of all gods invented by mankind, including those of Christianity, Buddhism, etc. It means that the imagination replaces this god in the individual with something else.

Of course, all politicians, religious leaders, and business people have a general knowledge of this theory. The politician knows that in an election campaign he must build an image which will stick in the minds of the voters for his election and thereafter until he leaves public life. He is only using one of the streams of nature, a very minor one, to project his image for people to pick up and use for themselves. A girl does this to a man, or vice versa, when in love. But this is on a very minor scale and works only on a personal basis. Any magician of

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consequence knows how to use the various power streams of nature but does so with great caution, for he knows how fast they will react upon him if used wrongly. This is the trouble with the great negative power. The true God power, the ECK, doesn't have a retributive force. It is a real, positive power which takes care of the individual when he is in the spirit body. This ECK is much harder to contact when on this earth plane; the only way of doing so is to get out of the body, which is best done under the guidance of a Master. Otherwise one might go astray in trying to make the contact.

I'll try to do more on this later.

More later.



125. Imagination and the Gods

March 11, 1964

My Dearest One:

I want to continue the letter of the eighth on the imagination and the gods. Now, according to the author of Genesis, in the beginning God created. He made this, and He made that, and He saw that it was good. And He created man in His own image; and in the image of God created He him; male and female created He them.

The expression "in His own image" has occasioned a great deal of controversy. This idea that God is like man in image but gigantic in stature, sits on a throne high in the sky overlooking the world to govern it, brought about the creation of the gods of the Greeks and Romans, etc.; this, even before the Bible came into their world. When Paul, the Jew, converted to Christianity, came to Greece and preached the new gospel, he broke the image of the old gods; never again were they a force in the history of Western man.

This happened because the principle of belief either destroys a religion or makes it work. Many people do not respond to black magic or voodooism; therefore, it can't work on them. For example, the priests of the Hawaiian people were magicians called Kahunas, who could kill a man at a distance through thought force. One story tells of a young guide for William Bishop, first curator of the Hawaiian museum, who was dying because a Kahuna many miles away was killing him through thought force. So Bishop broke it by using what he called white magic—simply by counter prayer. Many Kahunas tried to kill him by the same method, but it didn't work because he simply refused to believe it. His knowledge of what they were doing served the purpose of counteraction, otherwise it might have gotten to him. Actually, belief in something is what can harm or help you.

The principle of the imagination is aggressive masculinity.

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The female principle enters into the feeling part of the overall law, and you will remember that feeling and imaging go together. The Christian Trinity is wholly masculine; all language relating to man as a species is masculine. This is part of the Jewish teachings which preceded Christian thought.

Until modern times, a man was considered a sinner if he tried to make any picture of God other than what the ancient teachings made of Him: that fearful deity in the sky watching over all of us. Now that modern times have brought about some new thinking, we have discovered that God is pure being, "I AM THAT I AM!" Modern man has free will, which allows him to either think of himself in the likeness of the God of spiritual nature or liken himself to the opposite god, that of darkness. But man has that divine essence within himself, which has been recognized by the mystics throughout the ages. When we look at the image of God making man in the likeness of Himself, we find the single assertion, "God created." Thus, apparently, the characteristic common to both God and man is this: the desire and the ability to make things.

So all thoughts of God must proceed from the imagination and feeling. This makes one wonder which comes first, the imagination or the feeling? Thus, going from the sublime to the ridiculous: Which came first, the chicken or the egg? This riddle can be solved by asking the question of oneself, what came before God? Oh, yes, there is a factor in which God is secondary—thus we move beyond God to the First Cause. There is a difference between God and First Cause. This being, called God, has been created through His own self-imagining and feeling, but what did this proceed out of? It proceeded from the First Cause, which is the Law Itself!

You see, God reacts upon Himself. He is the eternal dreamer! What He dreams is reflected somewhere in this universe and other universes. He is a tremendous force within Himself, breaking ground for all beings who have been endowed with the divine gifts: imagination and feeling! Therefore,

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you, as a minor god, reflect the pictures and feelings that you send out in your universe! This is the law which proceeds out of the First Cause, or First Principle. So you find that which is beyond God!

This law is embedded within the subconscious mind of man! For example, the individual goes to school at the age of five and, after many years, graduates from college as a professional man. The rest of his life he will use the reflective principle within himself for his economic, social, and emotional life. The principle goes something like this: Wherever man is concerned with something, he first reflects it in his mind, and it appears outwardly. Now formal teaching is concerned with the use of this principle in man. Teaching by repetition, e.g., arithmetic problems, leaves a man in the position that he must see the reflection within himself when solving a math problem, and thus it goes with all things. It is the outer teachings for the inner reflection. Here the principle works backward—instead of the individual being the first cause, which has the desire arise within and reflect outwardly, the person becomes the secondary cause by becoming the effect of an outer teaching. See?

Remember that all formal education is a result of this reflective action in man—a more accurate testing of his reactions instead of being the principle cause! This is what Pavlov discovered in dogs, in the laboratory, and later applied to man. But the Russians didn't discover this trick; it was learned thousands, perhaps millions, of years ago, that man had certain reactions to certain causes—that particular causes could be made for him and his reaction would be standard, and that he would become a robot, in feelings and imagination. Since he was made in the image of God, maybe we can have some control of God also. If this is true, what could keep man from entering into heaven and overthrowing God?

I say this in the same sense that man has overthrown the tyrants and political heads of government, through revolution. Who would know what truth lies behind this thought? Frankly,

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so many have used imagination and feeling to do away with the hand that fed them! This being true, then it should be possible for man to overthrow God, but I rather doubt that the First Cause would be overthrown. It is that part of the divine nature of IT, which is the cause of all things. IT doesn't evolve back upon ITSELF as God does, and IT has the power to dissolve all things! Not knowing too much about the First Principle, man is in awe of IT and cannot approach IT without a feeling of trouble for himself.

You can curse God, but you only curse yourself. But if you curse the First Cause you are cursing all the universe and everything within it. There is a difference, and once you start trying to do things with the First Cause, suddenly you are either trying to get out of the universe or are in terribly deep trouble with something unknown to yourself.

More later.



126. Dangers of the Awakened Kundalini

March 15, 1964

My Dearest One:

In this letter, I am taking up the study of the *kundalini*, that great power which lies coiled in the coccyx, that part of the spinal column in which the nerve centers are gathered that feed the sexual organs and lower body functions.

This great power is brought into the brain through a series of exercises which brings it up the spine into the mind; and once there, the individual is the enlightened man, the man of great power, a holy being. He actually shines like a great light bulb; e.g., the pictures of the auras of the saints—this is the reflection of the kundalini. Control of the *prana*, one of the primary forces of the universe from which all other things are derived, is the secret of controlling all forces and materials in nature.

Pranayama is the exercise of learning to control prana, the vital force. The old yogis did it mostly by controlling the breath, together with the exercise of the will. The result of the perfect practice of pranayama is *udghata*, the awakening of the kundalini. Today, it is considered a deep secret among the old yogis to talk or write about kundalini.

Kundalini is a dangerous force to play around with. I remember the story of a man who was trying to arouse the kundalini so it would be released and reach his brain, and he fell into a heavy, burning fever, which baffled the medicos. It took an old yogi to reduce the kundalini and restore the man to health again. The aspirant didn't know how to handle this force!

Under the pranayama exercises, the kundalini is released or awakened from its dormant state in the *indri*, or *swadhistana*, center. It lies near the sacral plexus and is associated with the function of reproduction. It is the creative center in

man. When awakened by the proper exercises, this force rises through the central canal of the spinal cord, known to occultists as the *sushumna* path, with two smaller canals, one called *ida*, on the left, and the *pingala*, on the right. When the kundalini rises to the brain, fully aflame, a series of important changes takes place in the consciousness, especially in the feelings and emotions. The individual is on fire, so to speak. He has a very great increase of powers—power over the forces of nature and power over other people. If a rigorous process of training in self-control and mind purification hasn't been made and the individual is not prepared, the results may be disastrous. Even insanity or death could follow.

No ECK Master will allow the awakening of the kundalini until the disciple has gained self-control and mental purity. The ECK Master will be certain the disciple is first purified before arousing the kundalini—and then it comes about in a natural way, like the opening of a flower. Now what I'm saying here is that the kundalini is the basic force of the imagination. Prana is that basic vital force upon which the mold or image is impressed and aroused so that it will be formed in this material world. But unless the kundalini is behind the will or image to impress the pranic force, nothing is going to happen.

These two elements are the basic factors in the fulfillment of one's desires. The Spiritual Eye is only the channel through which these elements work in order to fulfill the destiny set by the individual. Some persons have used the kundalini and prana forces successfully without having any knowledge of what they were doing. I rather think that Napoleon was one of those who did, and of course, Socrates. Many of the saints have used the force. ECK Master Sudar Singh was one; the light in his face showed that he was inwardly seething with kundalini and prana.

Now, I point this out because these are, as Blake said in so many words, those great forces which are used in the imagining picture to make the world and worlds. When one goes

inside to begin the upward journey, he starts at the Tisra Til (the Spiritual Eye) and goes outward, from the inside out. Jesus spoke of the Kingdom of Heaven, which he said was within man. All prophets and saints have said the same thing. Buddha became famous for his concentration, rather his meditation, upon the navel, during his early life. This meant he was concentrating upon the center in which this fiery force lies coiled, until he could bring it up to his brain.

Now this fiery kundalini is represented as a serpent coiled in the sex center of the body. The sex, or reproduction, center is responsible for creativity. Therefore, it is this force which makes the individual drive for some achievement in art, writing, sculpture, or some other creative form. Most creative people are highly sexed. And many who are unable to release their sex drives in sexual activities will turn to creative professions and do well at them. Strangely, sex, art, and writing are greatest when under repression—not when they have freedom of motion. I mean to say here that when people are repressed by law or social environment, their sexual activity is bound to be greater than when they are not. The same goes for writers and artists; when the laws or social status are repressing them, they do better than in times when they have plenty of freedom.

When the disciple uses the Spiritual Eye to release his spiritual body or to impress the prana, using the kundalini to form something, or rather find it in the universe, he is going about it the right way. Since all images are passed through the channel of the Spiritual Eye from the human mind or the spiritual self into the prana force by the power of the kundalini, whose fiery nature impresses the pranic force, then whatever desire is in motion is apt to be fulfilled.

This is why the ECK system of using the Spiritual Eye is greater and why it is better to let go of the ancient system of the yogi by which he brought the forces upward through the spinal column to the brain. You will find the whole system lies in the fact that nothing is greater than the movement of the

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spiritual body helped by kundalini and the pranic force. When one finds the power of the kundalini under his control, then the world changes for him.

Most people need a lot of side trips or detours in order to get to their goal. But the shortest distance between two points is a straight line, and this is the teaching of ECKANKAR that I'm trying to give you, so you can cut through all barriers and reach the goal without having to make any side trips. You'll find it much easier.

More later.



127. Psychic Self-protection

May 17, 1965*

My Dearest One:

This letter is going to be on self-protection in ECKANKAR, that essential part of the spiritual sciences which everybody should know about and do for himself.

Psychic self-protection is not hard; in fact, it is one of the easiest things that we can learn in this life. It requires self-control. This is the only way we can take care of ourselves and is the essential element in all things. Once we lose self-control, then confusion starts in, and we can do something that might bring harm to us. This is one of the worst parts about falling into depression and confusion.

We must watch the inner worlds very closely because of the various attacks which can be made upon each of us by some psychic force. However, nothing can harm us unless we allow it to do so. For example, it was Christ who told Pilate that he could do nothing against Christ unless it was allowed from above. This only means that we are the law unto ourselves. Whatever we allow to come into our consciousness can harm us; however, we, in keeping such negative things out of our minds, will not be harmed by them. This is the law that protects us from everything—that law which allows nothing to come into our consciousness unless we so allow it.

Several years ago, Harold Sherman, a metaphysician who was working for a TV producer in New York, had the experience of getting badly hurt financially and emotionally after writing a script for a particular program. This producer had asked him to write it, even do revisions, but then turned it down and bought another. Sherman decided to take the matter to court

* This letter, which Paul wrote in May 1965, has been moved here due to its relevant subject matter.

but suffered badly, both financially and in feelings. He ended up doing a good many things in his mind against the man whom he felt had hurt him so badly, only to have his own health go down, his work hurt, and his pocketbook dented. After a few weeks of struggle with himself over whether to take revenge on this producer, he finally went to see another metaphysician, who told Sherman that he was allowing himself to be hurt, that nobody was hurting him except himself. He stated the law something like this: You can only be hurt when you allow yourself to be hurt!

This is the law: "Another one cannot hurt me, unless I allow him to do so!" In other words, no harm can come to us unless we allow it; this is the exact law of the ECK Spirit. Nothing can come into our consciousness unless we allow it to do so. This is what we are now looking at: the Law of the Consciousness, which is the Law of Self-Protection. Nobody can get himself into any predicament unless he himself allows it to happen. Look back into your life, into our life together, and note that whenever we got into some crisis it was only because we ourselves allowed it.

This means, then, that there is only one power—that power is God ITSELF, the almighty SUGMAD. This power will protect us in all cases—because IT is the only power there is. We cannot have a negative and a positive power, because the negative power, if you want to call it that, doesn't exist at all. Within ourselves, we look at the picture wrongly, and that makes what we call the negative power. God's power isn't right or wrong—it's the way we look at it, and we must make right the attitude and focus the attention properly.

Now the idea here simply lies in the area of self-control and self-analysis. Self-control must take care of the attitude and attention of the individual, and self-analysis must take care of the viewpoint of the problem which arises within one; rather, we must find the reason for the adoption of the attitude and why the attention was moved from holding to the ideal. It

means simply that we must look at ourselves objectively and not allow personal emotions to arise which will color our attitude. It's like looking through the mind's eye with a pair of misfitted glasses. We must keep the vision clear, and then it will enable us to have self-control and to analyze ourselves fairly well.

So the secret of God is that there is only one power, and that power is God ITSELF, the SUGMAD. Secondly, the secret of the mind is that there is only one mind, the mind of the individual being—your mind and my mind. The trouble is that in the past an entity, separate and apart from the one mind—called the mortal mind or the human mind—has always been introduced and accepted as a power.

Actually, there is only one mind, and this mind is unconditioned. It has no qualities of good or of evil; it is a state of being, not good and not bad. In reality, there cannot be an intelligent mind or an ignorant mind; there cannot be a healthy or a diseased mind, for mind is unconditioned; and therefore, mind forming itself as body is unconditioned. Accordingly, a body is neither well nor sick, tall nor short, thin nor fat. A body is as unconditioned as the mind which is the essence of its form. Mind and body, being unconditioned, are in a state of absolute being and perfection until the belief of good and evil is accepted into thought.

In reality, the perfect mind, your mind and my mind, manifests as a perfect being and body, but human experience is influenced by the knowledge of good and evil. This belief in two powers is the essence of what is called the carnal mind. To return to the Kingdom of God and once more become the son of God, it is essential that we individually—for no one can do this for us because it is an individual experience—give up the belief in good and evil through an activity of our consciousness.

Mind forms its own conditions of matter, body, and form. Mind does not create; mind forms. Creation is already

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complete—spiritual, eternal, and perfect—but our mind, depending upon its conditioning, forms and interprets our human experience on this plane. If our mind is completely free of the judgment of good and evil, the ECK, Spirit, forms Its own image and likeness through the mind as happy, harmonious, and successful living. If mind is conditioned by judgments of good and evil, mind is not a clear transparency; and, in proportion to its conditioning, experiences of good and evil will take place in our lives.

Mind, when free of theories, superstitions, beliefs, and false concepts, governs all material forms harmoniously and eternally. If we had no false concepts of anything in this world—that is, no judgment about whether anything is good or evil—we would soon discover that our mind would bring all forms to us—forms wondrous in their intricacy, beauty, and abundance. Only as we ourselves let the judgment of good or evil, healthy or unhealthy, operate, does the mind present these forms to us for acceptance.

When the mind receives the light of spiritual wisdom from the ECK, the appearance conforms more nearly to mind's pure form.

More later.

128. For Those Who Seek Illumination

March 20, 1964

My Dearest One:

This discussion is a vital one, for it concerns your ability to handle MEST—the acronym for matter, energy, space, and time.

This is one of the broadest topics I can get into, but like the kundalini, which I intend to continue in another letter, it is perhaps one of the most interesting, and it may take a few pieces of communication to complete your thinking on it. I'm not terribly clear either on the details of each individual part. But when you are able to complete your training to work your way out of any trap, it will be amazing to you. My greatest delight is watching Reverend Becker put herself into a trap while reading messages, and all of a sudden, extract herself from it. She appears to have the power to handle MEST and, I know for certain, to move people. She has demonstrated the latter many times while reading messages blindfolded!

Even as close as I am to you, it appears that you do well in handling MEST. But, as I told you before, your ability to handle MEST depends upon your ability to handle your imagination and feelings. It mainly involves the avoidance of traps, which you find on all sides.

This is not merely a letter for reading, but one you must study; check out the techniques in it, and find new techniques for yourself. You can do best what you discover for yourself; determine how you can best suit it to your own particular abilities and personal ways of handling MEST.

First, I want to explain the highest degree of mind in a person. When a person is freed of all his engrams and aberrations, he becomes an able person. This is the state into which Jesus finally graduated; Gautama finally became the Buddha; and Lao-tzu became the Tao, etc. Now the word *Christ* designates a

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certain state of exalted spirituality, as does the Buddha and Tao! These states of being, or states of mind if you wish to call them that, are simply a means by which Soul elevates Itself to the highest state. When the individual is operating at this level, he is certainly an able person, at a level in which he can create healing, do miracles, and change the world! Sounds too farfetched? No, it doesn't, for if you go back to Bucke's book, *Cosmic Consciousness*, it's found that these people operate on a high level, and they certainly do change the world.

Some paths can bring a person to this state of being, but one must remember that, for many reasons, not all people can come to this state of illumination. I would say that often the individual trying to reach this state doesn't have the capability and must work fifty times harder to reach it. On the other hand, the techniques for reaching it don't always work. Sudar Singh once told me that the problems within a person must always be unloosed gradually so he won't become unbalanced. This is true, so you must remember that it takes a lot of hardships, self-sacrifice, and effort, in a sense, to reach this state. On the other hand, it isn't too great a task!

If you will take time to go over my book manuscript, *The Flute of God*, you'll find the answer to many questions that might trouble you about matter, energy, space, and time. Should you read in the newspapers about those persons who run groups (government, business, industry, and social organizations), then you'll be able to see how some have the ability to move persons, things, etc. Few have the total ability, and those who do are mostly in the field of religion or some allied area in which the emotions and imagination are deeply involved.

You will note that the leaders of the world, those who brought about changes in the history of man, have been warriors and saviors. Those who made permanent changes were saviors. History calls this social progress, because religion is actually a social process. This is what some groups are trying to do: make social change in the history of the world. This is why

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they tie their work to a church: doing so gives them protection and attraction. Persons getting into these groups think that they give them freedom, but it's the same old story—bigotry, intolerance, etc.

All right for that part of the background. Now, you must remember that most of these techniques belong in the mystical field. For example, I give you the part which concerns sitting in silence. This basic technique is popular and is used by all those who seek illumination. *Remember this—it is this illumined mind which you are seeking as a goal!* When the mind has become clear and is able to function without interference from aberrations and engrams, then you are in the state of the Buddha. You are able to create miracles and be like God.

In ECK, this state of the illumined mind is the goal, as I just said. It is reached by becoming still. It is Psalm 46:10 which says, "Be still, and know that I *am* God." By stilling the senses and looking at the eternal within, you are then able to reach illumination. This is really a hard task for most who try it, and many will give up along the way because it is more than they can bear. Believe me, too many people have gone off the deep end seeking this goal. But there are the spiritual giants who have not. Take the example of Jakob Böhme, a poor shoemaker in Germany during the sixteenth century, who fell into a trance while looking at a pewter dish upon which the sun was striking. His works are still read today by mystics and spiritual seekers. Thereafter, he could use the same method and get the trance results.

This stilling the senses is a matter of self-control for entering into the trance. This trance state is that which you need to enter the illumined state. Once you have the illumined state, it never leaves you, even though the moment may last for only five seconds. This is the state which Saint Paul entered into on the road to Damascus. Emerson had it, and so have a half-hundred others, including Ramakrishna. If you can enter into it fairly well and either remember or write down the words

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given you or that you heard during it, then you are considered a saint. Education, society, or material earnings and interests have nothing to do with it. Thomas Merton is a shining example of a religious man who enters into the contemplative state and puts down those words which come to him. His books are marvelous.

This illuminated trance and the sounds you hear while in it are what the Living ECK Master is teaching. The method of plugging the ears while resting the elbows on a table is somewhat awkward; instead I cross the legs, put the hands in the lap, and sit waiting. The mind must become completely passive (or feminine). The *Tao Te Ching* gives the technique completely; read it thoroughly and you'll understand what I'm talking about. The book is in your drawer at the office.

I'm going to continue with this study in my next letter.

More later.



129. Cosmic Consciousness vs Bilocation

March 29, 1964

My Dearest One:

We got into a discussion tonight about the difference between cosmic consciousness and bilocation. These are two schools of thought, and they even exist within the Catholic church among those who are mystics and those who are capable of bilocation.

For example, Saint John of the Cross, a mystic who wrote a lot about the illumination of the mind and spirit; Saint Teresa of Avila; and dozens of other Catholic saints were mystics. On the other hand, Padre Pio, Saint Anthony of Padua, and others were advocates of bilocation. Yogananda tells in his book, as I pointed out, about getting out of his body and viewing the world from a 360-degree perspective. He could see through walls and do a lot of remarkable things. Later in the book he tells how Sri Yukteswar appears in his Astral body in a bilocation visit.

Cosmic consciousness is the Hindu concept of entering into a oneness with God. Now this is not the concept of those believing in bilocation. So many people who are Christians do not even know that Christ was an advocate of the bilocation theory. Remember, he appeared to Thomas in his other body. According to the Gospels, he certainly seemed to have had little use for the cosmic consciousness theory when he spoke to the people. On the other hand, Buddha, who had a Hindu background, was a firm believer in the cosmic consciousness. Here lies the difference.

Yogananda had the opportunity to follow the bilocation path, but he was a Hindu. Because of this, he gave up the first path and fell into the error that so many religious people make—that is, wanting the cosmic consciousness. Ramakrishna was a follower of the latter path. Now those who find the cosmic consciousness or have it descend upon them find a

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taste of sweetness and bliss which is a false quality, an expression from the lower worlds instead of actually from God. For the rest of their lives, these people are worth little to society or themselves. Take the example of T.E. Lawrence, who tasted the cosmic consciousness. For the rest of his life, he was not able to do anything really constructive. Rimbaud the poet had it when in his early teens and did little with his life.

I cannot say this as truth, but it appears to me to be truth. Many of those who have a touch of the cosmic consciousness find failure in health, economics, and other phases of their lives. Ramakrishna died of cancer of the throat. Most of them have terrible suffering in life and point out that God is testing them. This isn't true. I say that mysticism is a trap. Understand what I'm saying?

Sudar Singh teaches that one must learn to leave the body under his own guidance and control. The purpose of this is that he is his own master, spiritually. You learn this eventually. The reason for this is that you become a Co-worker with God, the SUGMAD, or become like God; but you do not become God, as the Hindu theory of cosmic consciousness teaches.

Here is the whole basic difference in reasoning behind the theory of bilocation versus cosmic consciousness. Bilocation allows Soul to rise above this earth plane, which lets It communicate with God and the higher spirits. It enables Soul to handle the body for health, to communicate on other planes or with God, straight across the dynamics of life. Cosmic consciousness is not above this earth plane—or rather, these lower universes. This is why the spiritualists are not advancing in their afterlife progress and why the believers in reincarnation are having a hard time proving that their theory is right. Cosmic consciousness is handled only through the chief ruling spirit of this plane, who is a negative god. Now this god also rules the Astral Plane and all up to the next plane. Omkar is the lord of the next world above.

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Now that this explanation is out of the way, we come back to the rock-bottom problem of what stands between these two systems of metaphysical thought. It is the subject upon which I am writing. I am saying that the path forks, as it did with Yogananda when he chose to follow the archaic Hindu theory of cosmic consciousness. This choice is the prime factor in every man's life on the path when trying to reach a spiritual goal.

The path of bilocation has imagination as the basic principle, the use of the imaginative faculty in ECK, as I have been telling you. The idea of cosmic consciousness is for the individual Soul to become absorbed in God, or in the holy fire—this holy fire is nothing more than the kundalini, about which I have already written a letter. It is little more than a psychic phenomenon which a traveler on the path experiences, then he thinks that his goal has been reached. It doesn't give anyone any extra ability except to express himself through some native talent—the reason being that the energy created by the kundalini gives the individual far more drive and glow than those who have not experienced it. It makes for beauty in the person; but on the other hand, when cosmic consciousness is indulged in too much, one falls into the trap and his life goes downward because of the fire of the kundalini, which eats him up in many ways.

On the other hand, the practitioners of bilocation have a different result. They can live for undue lengths of time and have the ability to handle matter, energy, space, and time. They can do numerous things through the use of their imaginative faculty, as I have pointed out dozens of times in dozens of letters to you. The aim of the bilocation follower is much different, and he is considered to be higher than those people who have sought cosmic consciousness.

Those who follow cosmic consciousness have a certain amount of knowledge; there is no doubt about it. They do have a certain ability to function, provided they are high enough on the survival scale to do so, but they generally do not have the

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self-awareness of the bilocationists. This should give you a good general knowledge of how to line up the two metaphysical systems—and judge them for yourself. These are not religions, but systems of metaphysical thinking. The cosmic consciousness deals only with the theory of the kundalini, while the bilocation follower is concerned with being spiritually able to handle matter, energy, space, and time. See the differences?

When you go back to the study of imagination, you find those persons like William Blake, the poet, were not concerned at all with cosmic consciousness, but with bilocation. Most persons who have made a real mark in religion were followers of the bilocation theory. Saint Peter was one, but you never hear the higher Catholic hierarchy giving credit to bilocation. It is a struggle between the mystics (cosmic consciousness) and the out-of-body-experience (bilocation) groups. At the present, the findings of the mystics are accepted as authentic because not many people know what bilocation is and how it works. However, the mystics are really materialists, for they can never rise above the regions of matter into the true regions of heaven.

More later.



130. Clashes among the Three Types of Metaphysical Systems

March 30, 1964

My Dearest One:

Now to continue with the difference between the cosmic consciousness theory and the bilocation theory.

Now, we actually have three theories, or systems, to look over. They are: (1) cosmic consciousness, (2) bilocation, and (3) the intellectual system. By studying these three systems and getting an understanding of what they are about, you will be able to recognize them at a glance or after briefly listening to any lecture. None of them is extensive in its basic function. The intellectual system is merely a formalized set of principles which appeals to those who are interested mainly in educational learning and in what appeals to the senses. You will find that most of the modern European metaphysical systems fall into this category—from the likes of Aristotle to our present philosophers, including the German metaphysicians: Nietzsche, Kant, Hegel, etc. Of course, many of the Chinese and Japanese doctrines fall into this category.

Generally, most of today's religious systems fall into the cosmic consciousness area. These include Zoroastrianism, Islam, Christianity, Yoga, and Buddhism. Cosmic-consciousness followers are now concerned with moral and physical issues, and with the individual's suffering for the good of all—an idea close to the principles of communism. In primitive times, when people lived in small villages, it was necessary to live for the good of all, because once a person got out of line he endangered the whole village. He received his punishment by self-annihilation or was sent away in disgrace to be killed by wild animals or the enemy. Out of this way of life grew the worship of a headman as a god who controlled all. Once this was only the head of the village or a witch doctor, but when the people got stronger and wiser, they began to worship a god in the sky—a space god.

Now this space god is an interesting factor. Almost everybody, whether he admits it or not, is a worshiper of the space god; this is not unique to Christianity, but exists in practically all religions. Religions are the outgrowth of the cosmic-consciousness system, and those founders who started a particular brand of religion were usually succeeded by practical but materialistic men who made their living from the church or had control of a large number of people through it. The church then became a political factor in the lives of its people—this is true of all religions, including Confucianism.

Bilocation is the individual way, as in the teachings of ECKANKAR. First, you have an ECK Master who takes you out of the body and gives you experience, then he teaches you the techniques of out-of-the-body experience. One gains freedom—a personal freedom he can come to know—and can now get to heaven by his own volition. He takes responsibility for his actions and his life, whether it's on this earth plane or in the highest world. He knows how to come to an agreement with the God power, which is to his own advantage, and can have an understanding beyond the cosmic-consciousness system, which is hampered by a lack of action.

Now this brings us to the intellectual theory, or system. When the individual leans upon the senses, he is apt to believe in the philosophy of nothingness. George Bernard Shaw was a firm follower of this theory. He wrote in several of his plays that there was nothing beyond this world. The humanists are also followers of this theory. Most artists and writers of our times are humanists, and it is being taught as the basic principle of belief in universities and colleges throughout the world. It is supported by the teachings of Freud and the other early teachers of mind healing. This is why the church is losing so many members, especially in the younger generations, and why the spiritualist church has made little gain.

The intellectual system is a scoffer's paradise. It belittles anything that the senses cannot see or know. It believes in edu-

cational standards as we know them today, in degrees and awards. You are aware of so many people who think in these terms, especially the Catholics who have fallen into this sort of metaphysical system—for the Catholic doctrine leans heavily upon the senses, as the other Christian churches do. Yet, on the other hand, they have blind faith in the doctrine of the church principles, which are, in a sense, nothing but a set of intellectual evaluations.

Scientology, for example, is a mixture of all these things, except for the cosmic consciousness. It preaches the principle of bilocation, but I judge that only 3 percent of its followers are able to do it. It is a shining example of how a founder took up a set of codes from other systems and made them into his own metaphysical doctrine. Now he is trying to incorporate them into a church but won't succeed because he hasn't the drive in that direction. Churches must appeal to emotion, and Scientology doesn't. It fascinates but doesn't do anything for the emotional state of its followers. They are just as emotionally naive as a babe in arms.

This is true of many cults. They take principles from dozens of other groups and churches then put together something of their own, and frankly, they hurt their followers, because nobody knows what the hell they are teaching. It's better to be a pure Christian, Jew, or Christian Scientist than to get into a group which is a mixture of a half dozen things. For this reason, it's better to follow one of the three systems I have named here.

The intellectual, who follows his own path, believing in neither the cosmic consciousness nor the bilocation system but in the facts on hand—what effect they have on him at this moment—is the basic believer in materialism. He must have full proof of everything, given by some authority. He cannot believe in the imagination and will have an explanation for everything from a material standpoint. He is grounded in science, economics, or literature. For him, life exists only here and now, and

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nothing is going to get him into a silly heaven as the religions boast. But if you ever catch one without his book of facts tucked away in his brain, he'll start admitting something created all this material world. Mainly, he hasn't the least inkling of imaginative thinking or doesn't believe in it. And this is where he is lower than cosmic consciousness. He is a strong believer in REASON! And reason is limited!

All this is to acquaint you with three types of systems in this universe. You have a yardstick to measure most people's ideals in life. It doesn't take three minutes to size up someone when you first meet, and you'll know how to handle them. Knowledge like this makes you powerful.

More later.



131. How to Escape the Control of the Mind

April 4, 1964

My Dearest One:

In the last two letters, I took up the subject of the difference between the three metaphysical systems in the history of this world. Briefly, I will continue on the subject.

It is a most interesting fact that the Catholic church was founded by Jesus, who was a bilocationist, as were most of the distinguished saints. Peter was reported to be in two places at once according to his biographers. The church, as a system, is missing the boat, but you must remember that it does not have a metaphysical system which is recognized by its ecclesiastical authorities. I've heard priests complain about Buddhism—stating that it is not a true religion because it teaches the disintegration of Soul, that it believes in nothingness. This is wrong because Buddhism believes in the existence of the individual Soul, but united in God—the same theory as Catholicism.

Nothingness is the ultimate goal for most intellectuals. They believe in nothingness after death. This is the metaphysical thesis of the existentialists. The existential philosophical movement was founded by Søren Kierkegaard, the gloomy Dane, who lived from 1813 to 1855 in Denmark. It is an introspective theory which expresses the individual's awareness of his freedom and destiny. Sartre, the noted French philosopher and author, has been the main promoter of this metaphysical theory. Jacques Maritain, Catholic French philosopher, has been the promoter of the church's viewpoint. He advocates that man is a creature of God and is still subject to God's will whether he likes it or not. This is the same stand that Saint Thomas Aquinas took, which has become church canon. This, basically—I'm speaking of existentialism—is the theory of nothingness. Haggard writes a book on the subject which I couldn't understand very well, but he was saying that there is nothing after death, that you cannot reach the heaven that orthodox Christianity keeps chanting about to its people.

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Now this is what has happened. The lack of use of the imagination has kept these writers grounded in the earth sphere. One must remember that in order to reach the highest sphere in the afterworlds, he must go ahead and push through this nothingness. I was once puzzled by the Buddhists, who have spoken so much on this subject, and approached a Buddhist monk who said that nothing prevents the individual Soul from pushing through this plane of nothingness into the Light; this is the obstacle he must go through to reach the Light and the worlds beyond. If you remember, in my book manuscript *The Far Country*, I spoke of the darkness—that field of nothingness which the Living ECK Master took me across before reaching the first Astral Plane. This is what the intellectuals are talking about. They are so nonspiritual that, in wandering around outside their bodies when the occasion occurred, they couldn't get any further than this plane, which is certainly low and lies close within this element of Earth Plane.

You understand now that when one leaves this body, he will have to go through the field of darkness and nothingness before first encountering the Sun Worlds and afterward the Moon Worlds. Then he enters into what are called the Lightning Worlds by the Vedantic writers. Then he will enter the pure Astral Plane, the plane of Sahasra-dal-Kanwal as it is known to the ECK Masters.

And above this region is the ruler of all the lower worlds, the Kal Niranjan. He is believed by most all religions to be God and is known to each by a different name. This entity, called God, has dozens of names; for example, to the intellectuals who deal only with the mind, including Unity, the Theosophical Society, and other mind cults, it is basically known as the Superconscious Mind. But it has been called the Purifier, the Master, the Observer, the Man Inside, the Great One, the Wise Man, the Inner Voice, the Witness, the Perfect One, the Savior, the Messiah, the Redeemer, the Ideal, the Lord, the Sage, the Pure One, the Protector, the Teacher, the Omniscient, the Holy

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Spirit, the Super Mind, the Super Ego, Id, the Ultra Mind, and even, Hunches.

The mind cult has been developed by Mesmer, Braid, Freud, Jung, Rhine, Brill, Watson, Hubbard, the Rosicrucians, the Christian Science Church, Catholicism, psychiatry, psychology, and a few dozen more that you can recognize quickly by their names alone. This also includes Yogananda's American organization, Self-Realization Fellowship. All standard philosophies used in formal education are of the mind cult, from Plato through to the present with Whitehead and Santayana. Hardly anyone on this earth plane gets above the mental state; this is why the mind is worshiped in this civilization. In our day and age, we are taught that nothing is so great as the mind. The purpose for this is the enslavement of Soul—keeping Soul introverted on the material level by fixing Its attention on some worldly object.

Now the whole secret of this enslavement is the fixing and unfixing of the attention. If you have your attention directly fixed upon something—such as making money—then it's hard to get the attention free. If you can unfix the attention and put it somewhere else, then you regain control of the attention. This is a basic skill of Soul, to be able to move in and out of the body. Any entity who is angry with another and holds on to his hatred toward the object of his anger, is then enslaved by the emotion which he holds. This is why some masters teach that the seven deadly sins are: (1) lust, (2) anger, (3) hatred, (4) greed, (5) excessive desire, (6) alcohol, and (7) overindulgence. Any of these are capable of entrapping Soul within the body, holding Soul by introversion.

So you see, to be able to move the attention quickly or at will is the secret of being free in any of the metaphysical systems named in this letter. You can keep from being trapped through control of your attention. Jalal ad-Din ar-Rumi, the great Persian poet and philosopher, was able to do this. He could leave his body and return to it at will; he was one who

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could dwell in cosmic consciousness and was such a great intellectual that he held the position of being head of three departments in three universities at the same time: (1) Law, (2) Literature, and (3) Philosophy. He was the greatest bilocationist we have probably ever seen. He was a Sufi, one who went into a trance through the famous dance called "turning," part of the ceremonial ritual known as *Sema*. Yet he was a constant visitor to the public tavern and other places which Christianity would call evil.

The study of this is related to the imagination. I will tie it together upon the finish of this particular study of the three types of metaphysical systems.

More later.



132. The Fertile Imagination and the Eternal Dreamer

April 14, 1964

My Dearest One:

Now the whole key to this system of the teachings of ECKANKAR which I am giving you is the fertile imagination. This is not the imagination of the memory or associations—by the latter I mean that in which one thought builds upon another.

No, it is not this, nor is it isolated ideas that are sought. But you must seek one idea at a time. Remember that old saying, "No two things can occupy the same space at the same time, except for two Souls." Once you pick up or establish this single idea within your imaginative faculty, then you can make it the foundation and work outwardly from there.

Let me give you an example. Suppose you wish to visit another planet. You would establish some sort of idea in your imagination of how parts of the planet look and, from there, build outwardly to what the whole planet would be. Or you can see it as the whole, then break it into parts, and then examine each part.

Well, now you begin to see what I am talking about at last. What looks at the planet? The Real Self, Soul, nothing more. And what is It looking at? It is looking at that which swims into the ken of Its attention.

Now putting this on a more simplified basis, I can say that it is like the physical senses. When your attention is drawn to something outside yourself, you view that with your eyesight, and it registers on the brain.

What I am talking about is different. You, the Real Self, look at something against the screen of your mind. And that something, whether it is a cat or a planet, is real, for it exists

somewhere, somehow. Your inner attention is taken up with this, and you do not respond when spoken to or when somebody wants your attention outwardly. You are so absorbed in looking at the cat or planet that you cannot hear or see anything with the outer senses. This is known as absorption, and it is one of the advantages of contemplation as taught in ECKANKAR.

Some persons seeking God put their attention upon Him in this manner, in the following ways: looking inwardly at a light, seeing some great saint, chanting the Sanskrit word *om*, or focusing on anything which represents God for them. Therefore they will get God into their lives if they look for Him in this manner. On the extreme end, the person wishing for material success will keep looking inwardly at the symbol that represents material goals. So he will get material success into his life. The idea being that whatever Soul keeps looking at (keeps Its attention upon), It usually gets. This is another way of saying that the Real Self is the watcher, observer, and mover of the goods, things, and persons which are needed for Itself or the body.

Now the next step in this system is feeling. In looking over a situation, the Real Self must want to be in it, be there, or have it. Say the Real Self is looking over a planet that It wants to know about. It must put this into action by looking, feeling, and hearing. These are the three precepts which come into play during the process.

The Real Self leaves the body. It can be there, feel, know, see, and hear the perceptions occurring upon the planet. It can talk with the natives, see how they are living, know what they are doing, feel the natural elements, and enjoy the whole experience of being upon this planet. Now the question arises: Is this the imagination playing falsely upon one, or is Soul actually there, viewing, feeling, and hearing all these perceptions? Or is this only a part of the imagination which the mind is controlling?

I point this out here. Soul is actually moving away from the material body and experiencing these circumstances. Spirit

sometimes plays the body false. This often appears like a dream state, and when the individual is aware of his physical surroundings again he thinks it was a daydream or a dream if he was sleeping. The Real Self is often called the Eternal Dreamer. One can get beyond time and space, yet the mind cannot believe such experiences because they are experiences of the Real Self, and it won't let itself be involved with this Real Self: it believes it is not a part of the Self.

So many times, the individual will not let go. The human self becomes frightened when Soul takes over. The control switch is actually the consciousness. If you allow your consciousness, attention, to be put in the body, there it will stay; if you allow it to be put in the Spirit world, it will stay there and experience out-of-the-body circumstances.

How does one do this? Let me answer by saying: How do you switch your attention from one thing to another? How do you switch from reading a book to listening to a radio? Simple, by the quality of your attention. You can switch your attention from the body consciousness to the Spirit consciousness. It is done very simply, through the element of attention.

Consciousness is nothing more than awareness, and awareness is hardly anything but attention. So we are back to attention again. This goes into everything you do—if your attention is somewhere else while you are trying to do your work, it's certain that you won't fool anybody else for long. This is an interesting point—for if you keep your attention on the occult, then it's certain that you're going to learn a lot about the subject. If inwardly you keep watching some picture which you want to experience outwardly, whether in the Spirit body or the physical body, it's certain that it will come into your life. We come again to the old precept: When Soul gives attention to something, the physical is bound to experience it!

This is the secret of the whole system of the teachings of ECKANKAR that I am giving you. Let me point out that

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attention is why many people die of cancer or some other horrible disease. Nurses who walk for years among the crippled, diseased, or ill sooner or later experience something which has caught their attention inwardly; the Real Self keeps looking at the picture which has been put before It until, at last, It draws the body into that orbit, disease, or illness.

Now if there are lots of pictures within the imaginative file cabinet which need cleaning out, Soul can explode them with electronic beams. The Real Self can force the pictures out of the mental file cabinet and not be at their mercy but have control of what It wants to view. It's a great deal like an individual sitting in front of a TV. The Real Self can be entertained by what It sees going on (ill health, poverty, etc.), or It can choose to look at what It wants to see (good health, affluence, and other things). If the Real Self is smart, It will get out of the body and look at something worthwhile. It can always turn the knob on Its little inside TV and get better pictures or go visiting where they are better than Its own.

More later.



133. Mathematics and Word Symbols

April 15, 1964

My Dearest One:

We were taught in school that "Things equal to the same thing are equal to each other." This is one of the oldest axioms in mathematics.

In the imaginary and unreal land of pure mathematics, this is a useful rule of thought; but unfortunately our schools did not teach us that—except in the world of abstract symbols—the above quotation is a principal cause of insanity. How is this so?

In the actual, real, moving world, no two things are equal, are they? No two real things can be identical or equal. As the ancient Greek Heraclitus said, "You could not step into the same river twice." It may also be said that you can't speak to the same person twice. For example, the second time you read this line you are a person who has already read the line; the first time you read it, you were not such a person. Such differences are not necessarily trivial.

This is not an artful quibble; it is a serious statement of fact to say that your personality is a flowing, changing complex of interrelated factors. You are not the same person you were a year ago. You are not the same person you were yesterday. You are not the same person who started reading this letter. Not only that, but the person you are now is the only one of you that exists; the person who started reading this letter is gone, ended, nonexistent.

Until you understand this fully, you will continue to identify with persons you once were but now are not; and this will prevent you from living intelligently in present time. The persons you formerly were do not exist, and although you have recordings of them for reference purposes, do not make the mistake of thinking that you are the recordings, for that is what is called insanity.

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Persons who live almost entirely out of recordings are seldom aware of present-time reality, cannot look after themselves, and so they are locked up. Most of us live out of recordings in moments of stress and conflict; that is why we repeat ourselves so much in family quarrels, playing the same recordings over and over again for years and sometimes even decades. A very fortunate few have reached the goal that the Living ECK Master intends for us or that we set for ourselves as Soul. These people live fully and creatively in present time and never repeat recordings.

It may seem ridiculous that a rule learned in the study of mathematics could cause so much trouble in everyday living in which so little mathematics enters. Mathematics, after all, is only a game played with symbols; why should a rule made for symbols have any influence over living realities?

Words are symbols, too, you know. The word *karma* repeated twice is equal, identical—just as $8=8$. Also, *aqua=pani=water*, just as $8=4+4=2+2+2+2$. Two words can be equal in letters and/or in meaning. But no two real things are equal, so the world of words is an imaginary place like the world of numbers.

Numbers are sometimes applied to real things, but this is very dangerous. Do seven horses equal seven horses, for example? Only once in a great while, and the man who thinks otherwise should not deal in horses. But words are often regularly applied to real things, and few realize the danger. Does Mary Smith resemble Mary Jones? Silly question, isn't it? Yet there are people who try to replace one Mary with another. Nor is this verbal nonsense limited to personal problems. Why, for example, did Joseph Dzhugashvili become such a power in Russia? Partly because he adopted the name *Stalin*, which is the Russian word for "man of steel." One of his aides used the name *Molotov*, which means "hammer."

That ECK power you use—the God Power, Master Power,

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Superconscious, or whatever you call It—is concerned with the words you identify with. The power (or imagination) knows the tricky and most dangerous ones are: *I, me, my, mine, myself, you, your, yours, yourself, he or she, him or her, his or hers, himself or herself*, and your personal names.

We use these names or words as if they were immortal and unchanging, and they serve to identify us with our recordings. In all your recordings, the central character is referred to as *I* or *me* by you, and *he or she, him or her*, by others. Thus the old recordings *seem* to refer to you today, and it isn't easy for you to see that they don't. Furthermore, your recordings contain statements by other persons in which these same pronouns are used, and you may therefore have identified these statements as applying to you also.

It is important at this point to understand how the three minds of an individual can be spoken to. Briefly, the subconscious mind, being inferior, can be told what to do; hypnosis and most advertising methods are methods of controlling the subconscious mind. The conscious mind is rational; it can be reasoned with. Discussion and conversation are means of approaching the conscious mind. The Superconscious, or Master Power, is never told what to do or reasoned with; It is asked to help, prayed to, invoked by imaginative images.

One of the best studies on this is the book *The Secret Science behind Miracles* by Max Freeman Long, who looked into the power which the priest cult of Hawaii, the Kahunas, used to control weather, pray a man to death, tell your future, or travel out of the body to distant places and report back on what was being done in that distant place. This is one of the most interesting books that you can pick up, for it will give you more about the occult study than those you have been reading.

Soul has ten powers, which are: (1) the power to recognize causes, (2) the power to judge actions, (3) the power to measure behavior patterns, (4) the power to understand mind and body

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structure, (5) the power of insight into character, (6) the power to measure tendencies, (7) the power to produce attainments, (8) the power to investigate history, (9) the power of extra-sensory perception, and (10) the power of infallibility.

What does this have to do with the study of imagination? Everything I have said here is the outcropping of the imaginative powers in ECK. From the basic principle that all is the imagination come many of the results of the ten powers mentioned; so you have a yardstick for the results. You can see for yourself that the results of an overpowering imagination can yield a dozen different yardsticks; that you have a use for words which are only the symbols of the imagination, for they must be used in this world of numbers—all the world is made up of abstract numbers, especially the world of economics. Even nature is basically filled with numbers.

This works into lively thinking. It gives you something to ponder in order to put depth into your thinking. I would rather see you have depth than be broad in your thought. Do not mistake the two; so many people do. Depth involves complicated thinking; broadness in thought is the ability to discuss a wide variety of things.

More later.



134. The Best Attitudes for Movement out of the Body

April 16, 1964

My Dearest One:

If you are concerned with achieving a principal goal in life, that in which you can take control of leaving the body, travel at will, and return to the body, then you can reach this goal—but it must be done through that faculty of imagination.

This goal is concerned also with the four factors of attitude. These are: (1) affection, (2) compassion, (3) sympathy, and (4) neutrality. These attitudes prevail somewhat during the hours of anyone's daily life. I have purposely left out the negative attitudes because they do not add to the factor of that part of the Self which is known to the Oriental as the kundalini, the fire, which I have discussed with you before.

Now these four attitudes are concerned with the imaginative faculty in ECK and have a part in the process of getting exteriorized, the movement out of the physical body. Affection, compassion, sympathy, and neutrality are the basic factors for the *Nuri Sarup* (Light body). On the other hand, hostility, hatred, indifference, and dissatisfaction are the negative qualities which will hold Soul to the physical body and not release It. So you see that attitude has a great deal to do with whether or not you can get out of the body at will.

Neutrality, or nonattachment, is the best of the qualities, for it will allow you to operate in many zones. It will keep you out of emotional ties, the dangerous trap which will make Soul hold on to the physical body and consider it a great part of Itself. You can always look to those who have a part of the world as their own, for they are the nonattached—the workaday but outstanding ones—those who keep this world moving.

Affection is that emotion or feeling which will allow the individual to become attached to another person or a thing. It is

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part of the fire that brings ecstasy and happiness to the individual. It is an intensity and a part of that imaginative fire that comes up from the lower spinal center and touches the brain. It can set one afire, and often does, but then it is also a trap unless it is tempered with neutrality.

Sudar Singh once said in one of his midnight visits to my apartment in Washington, D.C., that he could have affection, or love, for those close to him—but not for all. He could love with intensity those who were part of his family, his close devotees; but to the others he could only give goodwill—that it was utterly impossible for man or an ECK Master to give warm love to all. But it could appear that he loves all warmly because he gives his love without any holding back to those who come into his physical presence.

Compassion is that quality for which Buddha was so well-known. He gave his compassion to all people who came within his aura, and that aura was wide. His statues in East Asia portray him with long ears, as the one who was always listening to the suffering and cries of the needy in this world. All saviors have this compassion for the common man and wish to help him, though they don't become a part of the masses. This is one of the interesting qualities of a saint or savior—he always remains neutral in the face of the huge problem of trying to help the ordinary man.

Sympathy is different from compassion; sympathy is a feeling of understanding and best wishes for the individual's welfare. Compassion is that feeling by which the person will eat dirt with you if he feels that it will show his feeling of wanting to be part of you and help you. But sympathy is a drive for understanding and rejoicing in another's welfare and happiness. It is more the trait of the ordinary person rather than the deep feeling which goes with compassion.

Blending together these four attitudes of mind is best for the working of the imagination in ECK; they are best to help

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you get out of the body under control, and they are those qualities that help one's character grow toward mastership! None of these are to be overlooked, for one blends into another, and they help the individual climb up the ladder toward his own goal of life.

Altogether, it is the basic element of the fire—the kundalini—which comes into being through the power of the imagination. Now this fire manifests many different ways in the body. You can have signs of it, such as the following: (1) tremors of the body; (2) mental agitation; (3) feeling shaky; (4) trembling inside the stomach; (5) flickering and flashes of light; (6) skin tingling, goose pimples, etc.; and (7) trembling of the joints. These are the first signs of the fire of imagination starting to work in the body.

Also, these are signs of something else—that the body is starting to purify itself. It goes along in this fashion for years, doing nothing but what it must because the will pushes it. But when it starts acting up, having any of the above phenomena, it is actually starting to build up the fire of imagination within, and the superconsciousness of ECK is cleaning out the lower minds and body. If allowed, It will keep up these phenomena, increasing the intensity, until at last It will make the body pure and the mind a clean slate.

When the Real Self gets out of the body and allows the ECK Spirit to work through It (this is the superconsciousness at work), the results are tremendous. You have no idea what can be done under these circumstances. These are the times when weak men can lift automobiles off someone trapped underneath, when sick people can leave a bed and carry heavy possessions out of a house which is on fire, when a father can rescue a child in heroic circumstances, or when one can work out a math problem which would normally be too difficult—those things beyond the ken of the normal senses under ordinary conditions.

This power of the ECK Spirit is beyond belief. It can lift you into the heights of glory; It can furnish you with prophecies of

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the future, heal people, and bring riches. In the other and higher sense, It can get you into the heavens above for talks with saints and saviors, take you beyond space and time, and show you the wonders of the heavens. There is nothing that the power of the ECK Spirit cannot do. You must experience It in order to understand.

More later.



135. What Dual Consciousness Really Is

April 17, 1964

My Dearest One:

Projection, or out-of-the-body experience—either as the result of imagination in ECK or sight through the Spiritual Eye—is the theme we have been following throughout this series of letters.

“Dual consciousness” is one of those phrases which you will encounter sooner or later. It is an expression used for out-of-the-body experiences in which Soul, in the Nuri Sarup, can see double—in other words It can view a beautiful scene and have the feeling of walking and admiring the scenery and yet be conscious of the body lying behind on the bed. Sometimes, as in Yogananda’s case, the Nuri Sarup can have 360-degree vision.

Much of this occurs in the dream state. You may be conscious of standing in the dream and admiring the scenery (knowing that it is a dream), and at the same time be conscious of standing in the bedroom and looking at the body on the bed. This can happen all at the same time. This is dual consciousness.

You will find the knowledge of dreams can be of benefit to a person provided he learns to control his dreaming. This is a new level of consciousness and different from the states experienced in ordinary dreams and waking life. Once you gain this level of control, you have the power to prolong your dream. The basic element of control here is retaining the creative faculty, keeping it awake and not allowing it to slumber. Once this is done, the Nuri Sarup (actually the superconscious self, Soul) will also stay awake and handle all inconsistencies. You will know that you are dreaming but can enjoy whatever is desired in this state. Upon going to sleep, you must impress upon your mind that this creative faculty should stay awake and manage the level of dreams. New locomotion becomes possible. You can pass through walls, glide above the surface of the earth, or levitate to any height you wish.

This is the start of projection. Your will determines which is the strongest aspect of the dual consciousness. You can determine to be in another place, and there you will be—you can make the bedroom fade and your body vanish. You can instantly imagine a certain thing, and suddenly it will manifest. This is a phenomenon known for centuries to the Tibetans who work in this field. A lama is taught as a youth to take care to discipline himself so that his abilities to move in and out of the body during dreams or in the trance state are used only for the best purpose. Otherwise it can bring harm to the one who projects during dreams or waking hours.

There is freedom for one who has this ability to work and live in control of his dreams. The alertness developed during these periods of out-of-the-body awareness is continued through the waking hours. You will suddenly find yourself greatly advanced in thinking and in awareness in ways that are almost beyond your comprehension! You will notice how little others seem to know, that their knowledge and ideas are all tied up in physical activities! They cannot match your depth of insight nor your broadness of thinking. Every person you contact will give you, in a flash, his whole history and his present thoughts, ambitions, and dreams. This is one of the things that you come to learn during the course of dream projection.

This is actually a trance state. And it is in this state that the ECK Masters establish themselves upon going to sleep. This is why it is said that an ECK Master never sleeps; you can well believe it. They are always alert, aware of all that is going on in this world, and have much greater knowledge than others.

Within this area of dream knowledge is something which is known as the false awakening. You are asleep and have a dream which is so vivid that you think you are awake. You arise from bed, go to the kitchen to get a drink of water, but find that you can't lift a cup—in fact you can't get your hands around it! Then you discover that you are dreaming, and looking back, you see the body on its bed. This is what is known as

a false awakening. One of the things which disturbs this dream state and breaks it is sensation—just having any sort of sensation: taste, smell, hunger, pain, etc. Now this is—and I am revealing to you for the first time the secret—the real reason for nonattachment. You cannot be attached to anything emotionally and operate in the projected body. However, one thing is above all this—an emotion to which this rule doesn't apply—and that is love.

You have experienced love with me, in the dream state and while awake. This is real, not the senses playing upon the illusions of the mind. You are aware of this from your own circumstances. Now this love can take many forms, e.g., sexual love, tender love, spiritual love, and the desire to protect a loved one from dangers. If you have a chance, read the book *Peter Ibbetson*, the story of a man imprisoned for life, who learned to project himself in the dream state to his sweetheart; for the rest of their lives they were together in this state. They traveled together and lived in that state in another world the moment they went to sleep. Another story is *Zanoni*, by Bulwer-Lytton, about an immortal master who comes to a village to live and the phenomenon which occurs. Another story is *Louis Lambert* by Balzac. He also wrote a story of an angel on earth, *Sephilta [Séraphita]*; I may not have the spelling right but this is close!

Dream research is common among the occultists. According to the black magician, it is possible to visit a rich man and through some means take his money; it is one way of robbing. Not actually stealing from him, but impressing upon him while he was asleep to spend his money for something which would channel the money into the magician's hands. The book *An Experiment with Time* by Dunne is a good book on this subject.

This is one of the ways I can travel at night while the body sleeps. It is also an easy way to do it during the day while the senses are kept alert handling the normal routine. I think that you should start trying it at night. You can even dream with me—we can meet at certain places and from there have

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adventures together or study with the Living ECK Master somewhere.

Since the Living ECK Master teaches nightly in the great Astral city of Sahasra-dal-Kanwal, in the golden temple of learning, it would behoove you to learn to leave the body at night in the dream state and listen to his lectures.

Out-of-body alertness is the same state that many writers learn and use, putting the physical body to work while projecting and impressing it as to what to write. Artists also work this way—some of them!

More later.



136. Simple Secrets of the Dream Level

April 18, 1964

My Dearest One:

I am not certain if we are covering ground in these letters too fast or if the subjects are too many or too intricate in nature for the little space that I am giving them.

Nevertheless, you must remember that what I have to give out about the teachings of ECKANKAR is so broad, vast, and deep that you will not get the full impact of it for at least a year after you've read it. I am not saying you can't grasp it, but for the inside knowledge to seep down into the consciousness and be understood, it sometimes takes a longer period than we would normally believe.

If you remember in one of the letters that Roy Davis wrote, he vaguely hinted at the dream level and how certain persons operated in it. This dream level is actually a trance condition in which the dreamer can function at his own discrimination—and under his own will, imagination, and thought power! It is simple, if you learn the trick. And this trick is not hard to learn.

Remember now that while in this state, you will unknowingly start functioning on various planes. Sometimes you will be on the lower Astral Plane, where certain entities are encountered who are not pleasant; however, if you are out of the body during your encounter with these spirits, remember that both the Living ECK Master and I are watching over you; also remember to use the protective words which the Living ECK Master gave you for self-protection.

Now I point out that while you read a lot and hear a lot of occult talk going on around you, it is seldom that anyone can get down to the bare necessities, such as telling you how to do certain techniques like getting out of the body. I have given you techniques in other letters and repeat them for your benefit.

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You can project out of the body by simply: (1) concentrating on the thought before going to sleep, (2) before dropping off to sleep, imagining yourself in a certain situation or having a certain experience, (3) lying in bed with your eyes half-closed and your thoughts upon a person, and (4) having a knowingness that you will experience the projection just before sleep. These are very simple, but all occult secrets are simple. Yes, I forgot that if, before sleep, you should whisper in your imagination the thought that you wish to be out of the body in the dream state—and be aware of it—it will come true!

Now with that out of the way, this dream level of consciousness is a real world—not an illusion, as one thinks in the outer life. When you talk with most persons about such things, they usually think you're weird or crazy and are ready to have you committed to a mental institution. Now this dream level is a state in which you function to reach those areas that you desire in the invisible world. If you wish to visit deceased friends, you can. Or if you wish to sit at the feet of the Vairagi ECK Masters and absorb wisdom, this can also be done. It is up to you to go, see, and do what you wish. In this body, you are free—free to visit other planets and worlds, the invisible worlds, or any location on this plane.

One interesting phenomenon of this state is that, while wearing the invisible cloak of the Nuri Sarup, you cannot be seen with the physical eyes, nor does anyone know you're around except in two ways: by feeling or touch. Sometimes a disembodied entity can manifest to one person only, sometimes to all people in the same vicinity. But feeling or touch are really the most common phenomena. The touch is most apt to be noticed, but the feeling that something unusual is around is also common. You are aware when an animal feels anger or fear, seeing something that you or I cannot see, but we can certainly feel it. You've been in the position of feeling something that either creates warmth or terror. It is not an illusion either, as you well know!

While it is an interesting fact that the dream state is a

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means of getting out of the body, getting out via the awakened state is greater. I will cover this subject in a future letter. It is a real phenomenon which Christ and other saviors were capable of. But you will find that the dream state is a much easier way of getting out of the body than via the conscious method.

Many trances for projection are done through physical means. For example, there is the whirling dervish trance which was created by Shamus-i-Tabriz. This is a certain type of dance done by the Sufis, who call it the Dance of God. They will dance until they enter a trance and project out of the body to experience what you can experience during your sleep. The American Indians did the same in many of their dances, including the war dance and others. So many of the primitives knew about this trance state of projection and how to control it.

In his early youth, Ramakrishna had the same experience as Yogananda; he would induce trance by working himself up to that state in worship of the Mother Kali. But he lost this ability of projection because he believed the cosmic consciousness state was the greater glory. As a result he died at thirty-three from a cancer in the throat. I've never heard of him appearing to any of his people in his other body—it's possible, but I haven't come across these records yet.

I digress from the subject for a moment. The matriarchal society—a matriarch is a woman who rules a family, group, or state; a mother who is the head and ruler of her family and descendants—follows the cosmic consciousness theory. India is always described as Mother India, and her religions are of this nature. America is certainly going this way too, but China has never let women rule in any part of its private or national life. This is an interesting study, for when the feminine principle predominates over the masculine in a society, the troubles which arise are certainly different from those of a masculine society. You will find that a woman wants to include the whole under her wing and control the brood, whether it is a church group, family, or state. She wants to control with the conscious

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mind, through reason; but on the other hand, she is deeply affected by the occult, which somehow doesn't work in this case—she must either be a user of the commonsense theory or of the occult. The two won't mix successfully.

I'm not getting down to brass tacks about the teachings of ECKANKAR as I wished to do. I seem to be skimming the surface too much, too broadly, and at no depth. Maybe I will get into depth before these letters are finished.

More later.



137. Proven Methods of Leaving the Body

April 18, 1964

My Dearest One:

This time we are going further into the discussion of projection. I will give you some intimate details on the different methods of projection. There are several methods for getting out of the body; these vary according to the teacher and the system of bilocation which you follow.

The oldest method of leaving the body is through the mouth, used mainly by those who know little or nothing at all about projection. Soul leaves by this route during sleep or at the time of death. To those who can see this, it often appears that Soul leaves the body through the solar plexus or the heart region. This isn't true, for the appearance is deceiving—the invisible Self sometimes slides out of the body in such a way that when It does gather above the body, It looks as though It has arisen from the solar plexus or heart area.

Several doors of the body are known, such as two ears, two nostrils, mouth, sex organ, rectum, and the pineal gland, or what you know as the Spiritual Eye. In order to keep the Self from sliding through any of these openings, the Living ECK Master will close these doors to the outer world and allow only the pineal gland to remain open for the exteriorization of Soul.

The channels for leaving the body are (1) dreams, (2) trance, (3) what is known as the false awakening, (4) the pineal gland, (5) the pituitary gland, and (6) the subconscious. This can happen (1) through the imaginative faculty, (2) through direct willpower, or (3) by accidental projection.

The dangers of projection without having an ECK Master along to guide you are (1) shock or insanity from something which can happen to you while outside the body or a jolt which awakens you too suddenly (this is what happens to mediums who are in a deep trance state and somebody switches on the

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lights or opens a door); (2) death, which can result from the above; and (3) premature burial. This can happen to a person who cannot get out of the trance state and is pronounced dead by medical authorities. The best literary example of being buried alive is the sister of Roderick Usher in Edgar Allen Poe's classic story *The Fall of the House of Usher*. In true life, the story of Robert E. Lee's mother is a classic case of being buried alive in a vault and being found after passing two days of horror inside it.

Sudar Singh doesn't bother with the other doors of the body. He always preaches that man must leave by the pineal gland. In my own method, I claim that man can leave by the pituitary gland and stay constantly three feet behind the head. There is an interesting aspect about leaving the body through the pituitary gland, which is in the center of the skull. Upon leaving there is often a pop, like the sound of a cork stopper pulled quickly from a bottle. Instantly you are out of the body looking around for something to support yourself.

If you become frantic outside the body, you can establish anchor points. These anchor points are golden balls which you can throw up in all directions; then run a line (electronic line) to each anchor point to hold yourself in a certain area, provided you need a support or feel that you do.

Sometimes you can experiment with anchor points by getting out of the body and throwing anchor points in various directions. It's a lot of fun to find yourself sitting in space in the middle of a cobweb of electronic lines similar to a spider's web. But you can be far out in space and can sit watching everything until you need to get back into the body or near it.

One of the other interesting points about projection is the method by which you can move from one body to another. There are four or five bodies that Soul is encased in: (1) Physical, (2) Astral, (3) Causal, (4) Mental (the Mental body is di-

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vided into different sheaths according to the plane it is operating upon), and (5) the Soul body.

OK, one of the methods you can use to reach another plane higher than the one you are operating upon is to project from the body in the dream state. You do this by concentrating or imagining the projection before dropping off to sleep. Hence you find yourself in the Astral body while asleep. Secondly, while you are in this astral state, you can set your mind to experience projection on the next plane and click—you're suddenly there. This can go on until you come to the last plane, in full, naked Soul projection. It is a projection within a projection, just as Sudar Singh speaks of moving from plane to plane using the charged words to move across the borders. The latter is the easy way of doing it.

There is a difference between moving through space, even going upward in space, and movement between the planes. I make this flat statement with the idea of charging your mind with some thinking—for you are to begin wondering how such a phenomenon occurs. If you get an answer, let me know. You should never let a statement of mine go unchallenged. You shouldn't let me make flat statements and then leave; nor should you let anybody else do that. It's often annoying to a man to be challenged by a woman, but that is the only way you can learn. I will make statements at times to see if you will try to think them out and challenge me.

Each of the bodies of man, often called sheaths, are expendable! Soul can live in the Astral body until it wears out. Often the ghosts in cemeteries are only discarded Astral bodies floating around until they gradually disintegrate. Each of the lower bodies will do this, but, of course, Soul will not!

One reason you need a spiritual guide during projection is that you may not have a plan at hand; if you don't, you may be picked up by a whirlwind of psychic forces which can deposit you in a strange locale. An ECK Master can prevent this. While

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projected, you are able to reconstruct scenes from your childhood which have an unsatisfactory effect in your adult life and revise them so that this dissatisfaction will leave you. A Master can do this for other people. You can also construct a future for the body, while outside of it, by projection into the future, through creative imagination construction. This is how some masters keep themselves in money and other material goods. The mystic is not aware of these things. His concern is talking with angels and higher beings or having a touch of the cosmic consciousness

More later.



138. Problems with Leaving the Body

April 18, 1964

My Dearest One:

This letter will take up a discussion of the problems of projection in the Soul body. If anyone thinks that he will not have problems, this is a great mistake, for there can be more problems in projection than in anything else connected with spiritual or material life.

The problems which face anyone trying astral projection are (1) fear, (2) projection beyond one's depth of understanding and strength, (3) snipping of the astral cord, (4) wandering into the maze of the psychic worlds, (5) having one's body occupied by another entity while you are out of it, and (6) being trapped in the other world by an entity who desires to hold one's Astral body.

These may not look like problems, but they are basic ones which you may have to face while projecting out of the body. A discussion of these six problems is as follows:

Fear is probably one of the greater problems, out of which many minor ones grow. If you fear anything while outside the body, it is not much use to try to project, regardless of what protection you might have, even if an ECK Master is there to guide you. This is a lack of faith in your spiritual guide. The only way to cure fear is to let the Living ECK Master take charge of your welfare while out of the body. His concern is to take you on a journey somewhere and, at the same time, guard the body so no harm can come to it. The way to overcome fear is to gradually let him take charge, slowly but gently.

Problem two, projection beyond one's understanding and strength, is probably one of the main dangers which must be faced when one is doing projection on his own without an ECK Master. If one skyrides, a term used for moving upward in space so that he can oversee the earth and other planets, he

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must be extremely careful if he doesn't have an ECK Master along. He will receive a warning that he has gone beyond his borders by a pain flashed through his body. He must then return to the body or suffer the consequence of getting separated from it for good. He can never let himself get beyond his own borders into a world which is not meant for him, unless he has become used to it.

Problem three, which is the snipping of the astral cord, means death to the individual. Unless he is careful, this astral cord, which is a silvery cord that fastens the Astral body to the Physical body, can be snipped accidentally by traveling too far away from the body or by some entity which wants to be mischievous. Snipping the cord can cause instant death. Now if the travel is done in another body outside the Astral self, it doesn't matter; for example, the Mental body, or any other body, can be used while the Astral body lies dormant within the shell of itself. This is what I explained in the last letter about moving from body to body. However, if your projection is in the Soul form, or Soul Travel, without use of the other bodies, then you have no fear of snipping the astral cord. It is only used for that part of the human body and the Astral body to hold them together. No ECK Master is concerned with it.

Problem four concerns the aimless wandering of the projected body in the psychic world, fascinated with what is found there. The old saying goes like this, "Don't be fascinated by the flowers along the way; keep on the trail until you reach God!" This is a world in which you can become lost and never feel badly about it, for its illusions are plenty and the pleasures greater. So many of the masters and gurus preach against getting stranded in this world, for it may be heaven to one and hell to another. Again it depends upon the imagination of the individual, and naturally, upon the goal he is seeking.

The fifth problem is that of the body being occupied by another entity while its owner is outside. If an entity should find an unoccupied body, it can easily snip the astral cord and enter

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the body with all the ease of the original owner. The Astral body is left to wander around in space until it can find somebody to give it help (a master, guru, etc.) and get it back into its own body, ejecting the thief. Those who travel frequently in astral space are generally speaking without the guidance of a master. They are liable to just wander about, due to the power of the psychic forces which can move them about without trouble. The reason the Self gets back to the body is that the Physical body will demand its return or it may die. This Astral body is the product of the subconscious mind which is the vital machinery for the physical self. It runs the heart, nervous system, mind, and lymphatic system. It is that subself which handles all the physical side, a sort of fluid spirit form that envelopes and penetrates the body.

The astral cord is a communication line through which the astral form runs the body while outside of it, except in deep trance. In deep trance, the astral form turns off all body actions and just moves about in the psychic space. The Astral body has only a limited area to travel in, compared with the Soul form or Mental self, and this is why the human body gives a warning pain when the Astral body overextends itself. The astral cord can be clipped by an evil entity to gain a body, or the entity can get inside the physical by other means to operate it. Some who are clairvoyant can sometimes see a body with a double astral form. This means that one astral entity has stolen a body, and the other is hanging around waiting to get back inside. An ECK Master will not even bother with an Astral form; he projects you out into the Soul body, and you go traveling in it.

This point is the reason the Hindu religion won't bother with bilocation but believes in cosmic consciousness—bilocation is considered too dangerous, for one may get lost in the other worlds. The Bible calls these Souls the Lost Sheep.

The sixth problem is that in which an entity traps a Soul in another world and will not let It go. This entity can be a trapper who sells astral forms to some other entity who works them

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like slaves. The poor wandering astral form has been caught outside its body, either by one entity stealing its body, or perhaps by another which builds a psychic or electronic fence around it so it can't leave. Sometimes an astral entity is caught by getting knocked out by an electronic beam from another entity. All of these are the reasons why somebody with experience should go with those who wish to get outside the body. Sometimes I think that the Catholic church is right in putting its people in a herd so they can be shepherded around. Maybe the secret teachings of the church give this data!

Some of the problems which are confronted by the inner Self grow out of these categories which I've just finished discussing. They are not all the problems by any means, but if you look at the problems in daily life, you find that their counterparts exist in the Astral world. As above, so below, as the old saying goes.

More later.



139. Projection and Imagination—Hand in Hand?

April 25, 1964

My Dearest One:

Now it is time to wrap up the subject of the last two letters on projection and relate it to imagination. It is definitely related as a unique part of the overall subject of the teachings of ECKANKAR which we have been studying the past few months.

The part of imagination we are going to discuss is *intuitive imagination*! Yes, that's it! What is meant by intuitive imagination? Well, it goes something like this: It is that power of knowing and seeing without recourse to inference or reasoning—innate or instinctive knowledge which is reached instantly. You witness through the imagination what you are to obtain or have obtained. It comes in a flash and goes in an instant!

This is a very workable piece of knowledge for anyone capable of receiving intuitive imagination. The doctrine of intuition is certainly one agreed upon by a great number of philosophers, especially Henri Bergson, twentieth-century French philosopher, who went quite deeply into the subject in his book, *The Creative Mind*. If you can get your hands on this book, by all means read it—it is superb. His theory goes like this: Intuitionism is the doctrine in which self-evident truths, intuitively known, form the basis of human and spiritual knowledge. Secondly, it is a doctrine which holds that objects of perception are intuitively known to be real. Simple as that, although some use the word *cognition* instead of *intuition*!

You have used intuitive imagination pretty much all along, but haven't recognized it as such. This is actually a Soul recognition which the body and mind pick up from It later. In other words, the mind is not the first entity in the body to receive this; but Soul is. Soul then passes the image on to mind—and that time lag is important. If Soul is slow in sending Its picture

image to the mind, it might result in injury to the body—as in a wreck. For example, Soul perceives the picture image of what is going to happen but fails to fire it to the mind at once; when mind does get the message, it may be far too late.

Intuition is different from recall. If you have a mental image stuck in your mind and it comes up in some emergency, this isn't intuitive imagination—only a recall of what happened in a similar emergency. Sometimes this is really confusing, and a person—not knowing the difference between the two—will act on the message as if it were an original image, which could throw the whole situation into confusion. If there is really a technique for differentiating between the two, I don't know it. One must depend on his awareness as Soul and the sharpness of his intuitive power. I think this is about the only thing that could pull anyone out of a hole, provided he could perceive the difference!

Body reflex is the result of what Soul sends the mind and what mind tells the body to do. This must be done in a lightning flash on some occasions, but generally it is only a part of a system which nature, as an aspect of God, uses as a telegraph system. I've found that too many of these signals are often without any foundation, but once Soul catches on that It is going to handle only the true intuitive messages, then the system will work like a charm.

I'm not sure you understand what is being put across here. But my point is very simple. I can't say any more than this: Intuitive imagination is creative. This creativity of the imagination at this stage can be either negative or positive. Now this is the type of imagination which the individual can catch in the flash of a moment, and later it manifests in his life.

For example, if you are given a mental picture of something (a place or thing), and then you don't think of it again until one day it comes into your life—this is what I am talking about. Once I had an intuitive flash of a scene in the Philippine

Islands, of waving palm trees and a lagoon. But at the time I was in White River Junction, Vermont, talking with an old tailor who was sewing a button on my Navy uniform. Six months later this very scene of the Philippines came into my life! Interesting, isn't it?

There is no way of telling you just how this works as a mechanical device. It is not something we can voluntarily control, unless it's by being so alert that we can handle all the flashes or pieces of cognition which come to mind. Frankly, this would be quite a task unless we spent our time in solitude trying to see that everything is perceived as completely as we would want it to be.

Now there is a way which Soul handles such flashes. It can foresee, have a knowingness, or be ever aware of what is going on between the universe and Itself. If It is in control of Its universe, then Soul can pretty much take charge of these instant flashes of knowledge and absorb them for Its best interest and the body's best interest.

I point out here that this is exactly what you wish to achieve in this life. Change your attention from the mind and body to Soul, so that you can become the controller of all your universe. If not, then you are always at the mercy of the body and mind, and this isn't really a good way to be if, at the time, you think from mind and feel from the body level. In other words, you should always have thought and feeling arising from the Soul level, if it is at all possible for you. However, this is often a two-way street, for Soul will have charge of your universe for a little while and then mind will have charge. This is, of course, *yang* and *yin* in a manner of speaking.

This subject of intuitive imagination is such a deep, complex, and subtle one that it's hard to explain what is occurring and how it works. Coleridge, the English poet, attempted to explain this in his works but never did it successfully. He wrote a very famous poem, *Kubla Khan*, which wasn't finished

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because some bill collector came to his door and argued for money. After that affair, Coleridge didn't get his intuition working again on that poem. There is a book by Lowes, *Road to Xanadu*, in which he tries to explain how Soul and Coleridge's mind were working under these conditions while Coleridge was writing this famed poem.

Many writers and artists use this system for getting something down on paper which later becomes great. It is seldom that their original thoughts are the finished products, but they get the rough draft down while under the influence of this type of imagination. It comes in great torrents and not just as the flashes that I've been speaking of. It sometimes lasts for a brief period, other times for days; and he who is under it is like a drunken man—or one on narcotics. It is a trance state, in other words. I've known some writers in this state to do a book in three days.

More later.



140. Colors of the Aura and Their Meaning

May 2, 1964

My Dearest One:

I go back again to the imaginative faculty for discussion, after having let it be for a few letters, although all the things I have gone over have a definite connection with creative imagining in ECK.

We are dealing daily with magnetic force fields, which are things scientists haven't yet been able to work with to their advantage. Each person has a magnetic force field of his own; this consists of his universe, that which we always hear about the human individual. Of course, animals and other forms of life have force fields, but they do not use them as much as we do.

These force fields are actually electronic fields, or in a simpler language, electrical fields. It is up to the individual to do what he wishes within his own aura. This is his world, and the only one who would penetrate it would be someone who wishes to dominate or control the individual. If we leave the aura alone and allow the person to operate within it, then we are doing what I have spoken of in another letter—respecting the individual's psychic space. If someone wants to injure others, he cuts down on their aura, and this chokes them without their knowledge.

Within the aura is a series of colors, similar to those of the rainbow: red, green, orange, yellow, and a series of minor colors deviating from these. Red is the base color, indicating low vibrations; green is the color of the material life; orange is the life color; and yellow is the spiritual color. Anyone who has psychic insight can look at a person and tell how he is progressing on the ladder to God. He can see if there are green, orange, purple, or muddy colors in the aura of the individual he is studying. Another thing one can see is pictures of the person's past, present, and desires for his future. Everything is right there, if you can see it in a person. If you are not clairvoyant, you can tell by

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what flashes into your mind; perhaps it's the color red when you look at an individual, or some other color. Then you are catching it by intuition.

Some, through their imaginative faculty, get a healing by sending the orange current to a diseased organ. They picture this organ being swept with the orange current and thus effect a healing. There is a similar function for each of the other colors. Red is either a destructive color or one for sexual magnetism. Green is the color for manifesting material things on earth: money, houses, etc. Blue (which I didn't name) is the color of the mental side and is also a healing ray. It influences literature, high classical music, writing, and other high arts. Yellow is the color of pure Spirit; this ray can do anything possible for the individual.

You can use these colors to manifest, or bring into your own world, anything you need—whether physical, mental, or spiritual. By the way, one way you can tell a lot about a person's progress is by the color of the clothes he wears.

These color streams encircle the world as well as the body through the aura. You can draw upon them anytime you desire. As a single stream, this is the great Audible Sound Current, the ECK, as you have been told by ECK Master Sudar Singh and me many times. The colors are the divisions of the main stream, and these flow out of the great throne of God in that plane far beyond any world we can possibly think about. Remember, I spoke about these color streams flowing from the great astral city into the worlds below; but they flow from each plane downward and originate in the highest plane. So man is but a small unit of that great unit above. He is made up of all the things which God used to make the world.

You see, when God created this world, as told in the first book of the Bible, He spoke in the sense of the silent Word. His ideas were perpetuated in the great Divine Spirit, or what some people call the universal consciousness. This is the great

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current of life, the ECK I spoke about in the paragraph above. When He projected these ideas of life within His cosmic mind, the angels and guardians of this planet accepted them and put the life-forms on this earth. These life-forms are only tiny units, or ideas, from the mind of God, the almighty SUGMAD. IT projected them in ITS imagination just as we project mental forms in our imagination, and they later come into being. In a sense, this is the same method IT used to materialize the earth and populate it with life-forms.

We set an image in our imaginative faculty, and this is to be manifested, or brought forth, in our material or earth world. It is set in force as an idea, and we begin to perfect it as we imagine it more and more. God put certain life-forms upon this earth, like the giant beasts, and perfected the life-forms as He viewed them in His imaginative faculty. Finally, He got His perfected form—the human form—which was animated with life-force.

This is the way we set ourselves up to handle the life-forms of this universe in which we live. We can draw upon the imaginative faculty to create them, and eventually we get those forms into our lives; and it is done through the colors I mentioned above. Ingalese speaks of this in his famous occult book called *The History and Power of the Mind*—a very good book which I must someday get for you to read.

Now whether or not this is going to make sense, I'm not certain; however, it is good that you understand the various colors. The life-giving sun force is actually orange and is used by all animals when they are sick. Most of the life-giving foods are orange and green. Most restaurants use the decor of green and orange without knowing it. Those interested strictly in the material, or making money, dress in green or similar colors without knowing why. Pick your favorite color, and you'll probably have the color most predominant in your life; it will explain a lot about your characteristics.

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White and black magicians make use of these colors. So do holy men and religions. Think of the colors in a Catholic church, and see how some are wrongly used to attract the wrong color rays. Remember, thought is vibration—and vibration is color.

More later.



141. A Yardstick for Psychic vs Spiritual Truth

May 10, 1964

My Dearest One:

This discussion today is on the difference between psychic power and bilocation as known in the teachings of ECKANKAR. Most of the followers of psychic power deny that bilocation exists and say that there is hardly anything beyond the psychic senses.

Now the psychic senses are only the astral senses. Remember this point, for it will serve you in the future when somebody brings up the idea that the psychic is the most highly developed of the bodies possessed by man. The psychic senses are only the first step beyond this visible world and cannot actually serve as the spiritual senses.

The fact is, the psychic senses can only identify those things within the Astral world. Put your hands over your eyes and sit for a few minutes in darkness; many pictures and objects will float before the inner vision, and this is what we call the psychic. These senses can see, hear, and smell anything within this world; you can see beyond the darkness when the physical eyes are covered with the hands.

The spiritual senses are far different from this. These senses are the knowing and feeling qualities within you. Knowing and feeling are the highest qualities of Soul. Notice I didn't say *the* Soul, because this separates Soul from the rest of the self. Since Soul is the real part of man, we cannot be anything else. It is that part of God which has chosen a body in which to reside until the death of that body, and this is what makes a funeral service so ridiculous. After all, it's only the burial of a body, which can be any old corpse stuck in the ground to return to dust, as the Bible says; but the undertaking establishment makes a big whoop-de-do over this and has lobbied state lawmakers into saying that you can't tuck a human body into the ground in just any old way! You've got to pay for that right. Silly, eh?

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Now the psychic senses can bring you many beautiful scenes, things, objects, and people to call your own as in Spiritualism. I'm not certain that Spiritualism works constantly on the psychic side of life. There is certainly nothing wrong with the idea of working with the psychic senses, because, like all things below the second grand division of the spiritual planes, there are dichotomies in every subject: both the good and evil, black and white, yang and yin side of things. The only trouble here is that if you get wrapped up in the beauty of the Astral (or psychic) world, it may be impossible to work up enough will-power to get yourself beyond it, into the higher planes of God.

Many who are clairvoyant use the psychic senses. They see and listen to the spirits who have gone to that plane and don't want to go further. They fool themselves into thinking that many of the better things of life are on that plane. Naturally they are, in comparison with the physical world, but no ECK Master wants his chelas to linger in that world, for it might be a long time before they are able to leave it.

So many stay in the Astral world because it is heaven to them and they don't want to go any further. They are fooled into thinking that this is where they can do universal work. And to a limited extent they can, but I'm awfully skeptical about any ordinary Soul going to the other side and becoming a saint who can spread joy among those within this physical world. It doesn't seem possible. Yet that is what the psychics and Spiritualists say.

When you are working with those gifted in this line of thought (the psychic world is a world of emotion and thought), there is the chance that you might find the one in a hundred or maybe a thousand who has gone farther than this into the higher spiritual worlds. If you can find a person who is preaching the release of Soul on the Fifth Plane, listen closely to him, for he is saying this: "I am like God; therefore, I am capable of doing the things that God can do!" Yes, he is, because he can work in the world of heaven, sending his grace to others

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through the spiritual imagination. Read William Blake's poems or his prose, such as *The Marriage of Heaven and Hell*. They give good insight into how the divine imagination works through the Spiritual Eye into the material worlds.

It is a very commonplace thought among many people that the psychic is the end-all of life beyond. But many who call upon God to help them in material matters are only speaking to the Kal Niranjana, the god of the negative planes, which extend up through the Astral, Causal, and the Mental planes. This is a real study if you want to go deeply into it, and many of Annie Besant's books are loaded with first-world experiences. If you want to study them, remember they are Theosophical works, and frankly, I don't go along with the basic philosophy in this branch of Indian occultism!

Sounds strange, doesn't it, to say that the first plane after death is a negative plane, but it's true. Since we must get beyond all the thinking processes to reach the area of pure Soul, we can't expect to pass directly into that true world. Nothing is of any consequence until we reach the Fifth Plane where unadorned Soul stands before God and cries out, "I am that!" No truer words can be spoken. The god of this plane is Sat Nam, as you know from listening to ECK Master Sudar Singh. He points out that anyone who can operate on this plane is certainly free of the body and the senses. The mind holds back anyone who still works in its area—for it is the intellect which is operating here, and it is of little use to anyone trying to reach the beyond.

This will give you a yardstick for the spiritual senses. Often when Reverend Becker says *I feel*, instead of saying *I see* or *hear*, she is working on a higher plane; she is working in or close to the spiritual planes. Often I've heard her speak of feeling or knowing that something is true—and this doesn't come to her as a psychic-sense truth, but as a spiritual truth. If she were to say *I have a thought*, or *I think*, then she would be working in the mind realm. This is the way you can have some idea of what level a person is operating on as Soul.

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There is a story about an old Sufi, Huzrat Khan, who was once so deeply in meditation that he thought he was holding the robe of God and cried, "Don't leave me, Lord!" He came out of his trance holding on to his own robe, shouting the same words. This meant that he was like God and didn't need to hold on to the robe of God for support; he already had it in his own way. There are many examples you can think of that put to use the difference between the psychic and spiritual senses.

More later.



142. Are Christianity and Communism So Different?

May 21, 1964

My Dearest One:

There are two main systems today which claim infallibility in thinking—both totalitarian, both claiming absolute authority in their respective spheres. First is, of course, Roman Catholicism, the purest form of historical Christianity operating in the moral and religious sphere—also with much political power—whose center is Rome. Second is the Soviet Union, which is operating in the political field but directing all forms of life and thought where it holds power, and whose center is the Kremlin in Moscow. One is that complex thing called Christianity, and the other is atheistic communism, both clearly enemies and pledged to destroy the other.

In effect, both say to their followers that in whatever degree the followers differ from the fountainhead of authority, they are wrong and in error. It is as simple as that. Truth is only as they define it—authoritatively, definitely, and absolutely.

What is the answer to this? I've told you, on occasion, that you could free yourself from any particular system of thought control through the imagination in ECK. This is true, but you must take another step to understand what has happened to mankind. If most of the human race knew that the imagination could free them, why would they persist in the idea of lying dormant under some form of totalitarian thought? The answer is simple. William James once made the generalization about people which should help you orient yourself on this question. He divided mankind into two groups: the tender-minded and the tough-minded. One finds himself mainly in one of these groups, though not necessarily entirely in it.

The tender-minded individual has always been in the majority. He is rational, which is to say that he goes on principles which he believes are eternally valid; he is intellectual, in the sense that he believes that the mind is a part of God, which can

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reveal these principles to him; he is idealistic, philosophically speaking, believing that the ultimate reality is mind; he is optimistic in that he believes in the certainty of a personal God, free will, and immortality; he is religious; he is monistic, that is, he believes that the ultimate reality is one; and he tends to be dogmatic.

The tough-minded person, originating, let's say, since the development of science (though his intellectual tradition goes back to Democritus), is an empiricist, which is to say that he goes by observed and recorded facts; he is sensationalistic, believing that all knowledge comes from sensation and reflection; he is materialistic; and he is pessimistic, irreligious, deterministic, and pleasure-loving. His ultimate reality is pluralistic and cannot be reduced to one principle, and he tends to be skeptical. Plato was tender-minded, and Montaigne was tough-minded.

You see, neither of the two generalizations of minds really goes in for the use of the imagination. They hardly think of it. So you find, in the two camps of opposing totalitarian thought, that the leaders are tough-minded and the followers are generally tender-minded. This is usually the way it is—the leaders are always hard-minded and the slaves soft. You can always tell that by the way the followers speak of their leader and the way the leader takes charge of his flock.

World religions, including Christianity, still teach, in spite of the implications of science and modern knowledge, that man has an immortal Soul which raises him above the brute. So does the so-called great tradition in philosophy (idealism), which has descended from Plato and gotten a new lease on life from Kant. The great conflicts of today, the wars and revolutions that engulf us, are as much due to a change in ideas toward religion and philosophy as they are to a sort of geographic shift in our economic and political stratifications. All important and fundamental questions concerning *Homo sapiens* are ultimately reduced to religious or philosophical ones.

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You will find this true today, for the religions are no longer trying to fight one another, but are joining in a common cause to engulf mankind, to bring all peoples under the banner of religions. Thus the Catholic church is organizing the powers of all religions to get them under a single banner to fight communism, but mainly to get control. Not that the Jews, Hindus, or Muslims are going to become Catholics, but they, in their ignorance, believe that by uniting with the Catholics they will become stronger as a force; instead, the Catholics use them for their own purposes. That's that!

Can we believe any longer in the Christian supernatural view of the world? Not at all, for Christianity still holds a firm grip on the mind of man and will not let him inquire or explore any more than in the days of Copernicus. If you take a stand to deny the Christian God, all will turn against you. But if you inquire deeply enough, you will come to the understanding that Christianity is simply a form of communism. What is heaven according to all Christian saints and saviors? A place where all are equal, all are happy, all have security, and none need struggle for the better things which Soul requires. What is this? Communism, that's all.

What is communism? In practice, it's the same principle as that of religion, except that you should have it here on earth. Therefore, if there is totalitarianism in heaven for the Christians, what is the difference in having it on earth? None. According to my thinking, there is no difference between the two systems of thought control—Christianity or communism. Christianity teaches you that suffering is necessary in order to *reach* heaven. Communism teaches you that suffering is necessary in order to *have* heaven on earth. So?

The strange part about Christianity is that it is still based upon the findings of Ptolemy eighteen centuries ago: that this universe was filled with planets and earth was the center of it; the Garden of Eden was east of Jerusalem, which created the Christian drama of man and his redemption—the main part of

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which was put together during the Middle Ages; the earth is the center of the universe; and hell was in the center of the earth, opposite heaven where dwells God. The earth was created by God for the purpose of furnishing a background for man's salvation.

To simplify matters I point this out: It's the fight between intuition and reason. That's all.

More later.



143. The Moral Law: Tool of Tyrants

May 31, 1964

My Dearest One:

This letter is going to be concerned with the moral law of philosophy and religion, which is based upon man's conception of what he considers to be the edict of God.

Actually, it is little more than the subtle vision of good salesmanship used by those who are seeking control and power over specific groups and individuals.

The moral law is used to lever and manipulate the thinking, vision, and control of our society. Earth history bears this out in the rising and falling of its civilizations.

The moral law was first conceived by priests, and later it was also used by politicians for the purpose of managing the unruly and rebellious in their groups. They managed it through postulates until their assumptions became law. This was based upon what might be termed the validity of reason. For example, the postulate made by Manu, the great civil judge in ancient India, was for the protection of the poor. He proclaimed the cow sacred in order to hold down thievery, since the cow furnished most of the staple food products for the family. This postulate finally became solid and was considered a sacred law, so today the cow is generally regarded as sacred throughout most of India.

The group mind follows the moral law because it is drilled into the conscience of the individual from birth. The Law of Moses, called the Ten Commandments, is a good example of the point I'm making. That law was made by man and not by God. Its purpose was simply to bring a wild tribe into greater cooperation for survival against the ravages of the wilderness and human enemies. An individual might kill an enemy in war or covet his property, but two of the commandments prohibited him from doing the same to a neighbor in his own group. The

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political regimes of nations, whether Christian or a similar faith, seldom take into consideration the Ten Commandments when trade or commercial barriers need to be broken. They declare wars and use weapons to gain the advantage for their own groups, peoples, and nations.

Within a closed society, the method used to handle a rebel or outcast is to put him away in some institution where he is unable to disturb the authorities. Ezra Pound, however, proved that neither institutions nor political power can control the outsider who must raise his voice on issues which concern the freedom of all peoples.

Popular issues are generally the result of some group that wants to control the freedom of the individual and bring him under the direction of a common society. These issues flow from the minds of a few leaders who are determined to upset the present power structure. They interfere with the conscience of that group by means of allegations, hostility, and a stirring of hatred for the controlling elite classes. Hatred has never settled any issue, as Saint Catherine of Siena proved in the fourteenth century when she single-handedly dissolved many problems of the church and state.

Minority groups often wish to upset the flow of national conscience and take control. Control of the masses is the goal of the Communist party, the greatest minority group in the world. The Communist regime is only a handful of people compared with other groups, yet it controls a fourth of the world's population.

Stalin, head of the USSR until 1953, once said that to bring about a revolution, a leading minority is required; but the most talented, devoted, and energetic minority would be helpless if it couldn't rely on at least the passive support of millions. This is why some political leaders court the churches today. They can get to the collective mind of millions. For today, to be against a popular minority cause is to be labeled a bigot.

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A charismatic religious leader and a dictator may equally be abusers of this technique (the so-called moral law). Both are well aware of the old axiom that all leaders are so well aware of: The law is made by those in authority for the regulation and control of the people.

Such leaders know the art of occultism which can crush groups opposed to them. These leaders set the example and provide leadership for their followers, who are encouraged to tear down the power structures of rivals. Their strength is greater than that of their foes, because they turn to occult forces like the animism of primitive people, which is stronger than the force of groups weakened through centuries of formal education.

Formal education can't stand against occultism in a test. Education is a system invented by occultists to maintain a hold on the masses and bring about a collective mind. It is a revolutionary technique in the hands of a minority, for it softens the attitude and builds barriers around freedom.

Prayer is another occult technique used by groups to change a rebel's way of thinking, without the victim knowing it's being done. It is one of the oldest ways to make a rebel conform to the rule of the group, state, or church. According to their biographers, Saint Catherine d'Ricci, an Italian saint in the sixteenth century, and Saint Thérèse de Lisieux both used prayer to change the minds of convicts going to their death on the scaffold, thus influencing them to accept the church as the way to heaven. The average man doesn't know how to stand up against this kind of psychic power when it is released against him. It is certainly a violation of the law of God.

Who has the right to interfere with your freedom? Nobody, not even God. When anyone says that it is the will of God for you to take a certain course of action, ask, "How do you know?" or "Why?"

God made this universe and left it to run on a mechanized

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basis. In other words, God left it and man to be their own creators and to have freedom. Through his creative imagination, man can go where he wants, do as he likes, and be like God. In the thirteenth century, Thomas Aquinas came to the conclusion that all men must go to heaven or hell; they had only that choice. His findings became canon law in the Catholic church, but he was wrong in this, for since man is like God, man can do the same things as God, only on a smaller scale.

I did a lot of backing into this subject from the start, but it needed the background in order to make the explanation clear.

More later.



144. Occult Studies and Bilocation Systems

June 7, 1964

My Dearest One:

I have always felt that the only objective for incarnating in this earth life is to conquer the physical plane and not be conquered by it. I have always been suspicious of anyone who teaches occult studies only for the purpose of union with God. To me that sounds too much like an escape from duty on the physical plane.

Actually, I never did go for the idea of the yogi sitting deep in contemplation of the divine absolute union, while down in his native village typhoid is rampant. There hasn't been enough to eat for five thousand years and never will be until they get some materialistic ideas going.

So as I have said before, instead of working on abstract ideas, I worked on a given choice: the power that comes from occult knowledge—power to be gained over the physical circumstances of life by application of correct occult knowledge.

After you have reached a high state of unfoldment, you will be required by divine law to advance to the inner circles. Inner-circle work will involve work for others; and you can work for them to your heart's content because by this time you will have put your own life in order in all ways, emotionally and even financially, and you will be free to help others in all ways because you will know that these things you have learned are true.

Many occult societies train students in the occult and give them very poor training, so that the group leaders will be able to work with the student for their own purposes. Mostly you find they train sheeplike people, giving them as little in the way of occult knowledge and practices as they can, with the sole idea that these people will continue to work with them and depend upon them alone.

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All occult training is school, regardless of what group you may be in. One of the most fundamental ideas of occult knowledge is that, outside of man, the universe is filled with energy in a raw form. Man is the converter of this energy into some other form, a form of an organized nature. This knowledge—the conversion of energy for physical use—is all that you need to learn from any occult school. There are many ways of converting this raw energy into useful physical energy. I could set down a list of the different kinds of magic systems. They range all the way from the medieval grimoires to modern New Thought systems.

One of the best ways to break through the restrictions on the free flow of energy through you is to learn how to enter the inner planes by bilocation with the other bodies you possess and to work on the physical plane from these inner planes. There are several systems in which to do this: First, the *little system*—you learn, under the most controlled circumstances, how to project yourself over a selected path. You project through developing slowly, with control over yourself and surroundings.

The second system is called the *dream system*—in this system you learn to control your dreams by waking up while you are dreaming. This system does not provide as useful a form of projection as the others do, but the basic work can be continued in other ways afterward. This system should be practiced and mastered by every metaphysical student.

The third system is called the *body of light method*. In this system you learn how to create a body out of the materials of the next plane (light) and to use that body for many kinds of metaphysical work, here and elsewhere in this universe and in many of the various planes.

The last system is the *symbol method*. This is all personal work, and nothing much has been given out. I think this was what Rebazar Tarzs was talking about when he gave us secret

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instructions in the work of ECKANKAR, which had not been given out before in this world.

I'll take up each of these four methods and give them to you individually, as they are too important to overlook in this series of letters.

Now, the Astral body is the powerhouse for the body energies on this plane. If you can learn to handle the Astral body for gathering energy to pour into this body of yours, then you will never be without energy and never fatigued. This is the secret of sleep. When a person sleeps, his body—that is, his Physical body—is put into a sort of coma, so that the Astral body can stand outside it and gather up energy to pour into the sleeping body. The Physical body can then be revived for another sixteen hours of wakefulness. If one is fatigued upon arising, this means the Astral body didn't do its work properly or it was out in flight somewhere and didn't have time to redistribute the cosmic energies throughout the Physical body during the night.

This gives an explanation of why some people need more sleep than others or why a person can have only four hours a night and still get along OK. A person such as Sudar Singh can be awake for all but four hours a day and still have tremendous energy. If he learns to take in the cosmic energies which run his body, he doesn't have to have a lot of sleep to do this. It is like the worker who can do twice the work of another, etc. You get the idea.

The Astral body, through what might be called the subconscious mind in the person, helps run the human body with the Astral or spiritual energies. It makes the heart beat, the mind think, the lymphatic system function, and the kidneys and bowels work. If an individual has control of the Astral body in himself, he can live indefinitely in the human body. For if he does have control, he can feed the proper energies into the Physical body so that nothing can harm it except accidents. These energies can heal a body and make it run like a machine. But it

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takes much knowledge and control of the Astral and other bodies of man to do that.

Where are you going to get this knowledge? So far, I'm not capable of giving you the final word on many things, but Sudar Singh and Rebazar Tarzs can. So many who are already outside the body can give this information. They are willing to give you information of this nature without any request from you, asking only that you listen, be patient, and follow the instructions given.

More later.



145. The Jungle of the Mind

June 15, 1964

My Dearest One:

The word *jungle* is applied to a lot of things. From the ECK viewpoint, it can be said to be the jungle of the mind. The reactive bank (or subconscious mind), where all the evils of the lower self are located, is the jungle of the mind. All hostilities, hatreds, destructiveness, and wildness in man are located in the subconscious—what can be called the negative self, negative mind, or reactive bank.

You've heard the expressions "the concrete jungle," "the asphalt jungle," and other terms which go along with the jungle image. Now I advance this one step further: Newspapers, magazines, and other publications can be called "the newsprint jungle." Read one daily, and you find nothing but a jungle of wickedness and unhappiness—the daily report of man's negativity! No part of man's better side is reported in the daily papers. So you can rate them very low on the survival scale. They are close to death; you can see this as you read the newspapers each day. It would be just as well if you didn't read them.

This jungle is likely to be a product of the worst side of the mind. You can see it constantly in the way people talk, act, and behave. They can't understand why the behavior of others is so bad; it all comes back to the point that how a person's world is going to react depends upon the attitude of the individual. The world flows in on the individual who doesn't know how to handle it; he can't understand what goes on when he lets the outer affect his inner world. It's this same principle constantly at work: If you let the outer affect you and govern your imagination, then you'll be controlled by that outside force! It is as simple as that. I've constantly given this to you. It's the same with newspapers, which are nothing but a jungle of reactive thoughts poured out at their readers—little wonder then that the public is in as bad a shape as it is!

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OK for that. Now briefly, there are five branches of philosophy. They are (1) knowledge, (2) logic, (3) metaphysics, (4) ethics, and (5) aesthetics. These branches, like the newspapers, are based upon the jungle of the mind. First, note that almost everything around you is based on the mind jungle. Second, the mind jungle is based on sentimentality, which is the poor man's virtue. Whether you know this or not, the rich and the upper middle class are hardly sentimental. They know that sentimentality is only a postulate made by the poor who must have something to replace the wealth they don't have. For example, the old slogan, "Tis better to be honest than wealthy," is one of Benjamin Franklin's axioms. He was a wealthy man who made his way upward from poverty to wealth. But when he became rich, he didn't want to have anything to do with the poor, so he started inventing postulates for the American poor. These postulates are only to salve the mind of the poor so they can think well of themselves.

Remember, one thing the rich have is dignity—so the poor want it. The middle class strives for the respect that goes with power. It is dignified for the rich to help the poor, and there is always an undercurrent in motion which hardly anybody understands—a swapping between the rich and poor. The poor expect to use the dignity of the rich and be cared for, and the rich expect the poor to want their dignity so the rich can gain more benefits. Understand?

All this ties in with the five branches of philosophy. These philosophies were usually made by poor people or wealthy men who had the sense to understand how to use their dignity to advance the cause of the poor. You see, philosophy is for the poor man. You have never seen the rich have any philosophy, except for themselves. Oh, well, they use quotations from philosophers to show that they are well-read, but actually the rich don't need any philosophy because, with everything they have, they need nothing, not even God. Only twice in the life of a rich man does he need God: when he is desperately ill, and when he

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dies—and often not even then. They usually accept the inevitable and let it go at that. The middle class and the poor—especially the poor—are very concerned with God.

You find a lot of rich people dabbling in occult studies, but it is usually only something to fill their time and satisfy their curiosity. Most of the best thinkers, like the twelve leading contemporary philosophers who had such a profound influence on our culture—Dewey, Russell, James, Peirce, Sartre, Whitehead, Engels, Bergson, Buber, Marcel, Ayer, and Jaspers—were not sons of rich people and grew up to be scholars. Scholars, professors, and students are mostly liberals and seldom particularly rich. As students of philosophy, they think in terms of working for the underdog—that is, until the underdog gets to be top dog. It's like the college professor, jealous of a childhood schoolmate who grew up to be a rich man without higher education, saying, "Why, he doesn't even know the seventh incarnation of Vishnu!"

Such philosophies as existentialism, pragmatism, behaviorism, positivism, and personalism are major areas of applied thought concerned with the problem of man's role in the universe. So who is concerned with this problem? Only the poor, the scholars, and the philosophers. Yes, Jefferson was considered a great philosopher, but he was a political philosopher, not a mind philosopher. He worked in terms of helping the poor through politics. His works show it.

Now, along with this is another set of categories: (1) the poor, (2) the organization, and (3) the establishment. The poor are just that; the organization is the executives, those running the businesses and industry of this nation; and the establishment is the wealthy from old-line, rich families, the clergy, and medical people. They are concerned with the welfare of the poor, but not in giving away any of their own money—only government money. They give to large charities, but not to individuals.

Now, go back to the newspapers and look them over. You can read between the lines to find the categories I have just

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described. The establishment is working for the rights of the poor at the expense of the organizations, and the organizations are the vested-interest groups, which are only concerned with their own interests within the nation and throughout the world. The poor are concerned only with survival!

This is the jungle of the society in which you live. The newspapers are the mouthpieces for the jungle. TV and radio are only reflections of the inner part of society and what it wants, otherwise it would never allow them to exist. Members of society scream and shout about programming on TV and radio and in newspapers, plus the other media, but they exercise their voice like the man who constantly complains about his wife—everybody knows he isn't going to get rid of her. Complaining is just the popular thing to do!

More later.



146. Liberalism, Conservatism, and Reactionaryism

July 19, 1964

My Dearest One:

Now, to give you another insight into our present U.S. political background, I'm going to discuss what is known today as liberalism, reactionaryism, and conservatism. This is something that is greatly confusing to anybody who reads the newspapers. And rightly so—unless he is a student of politics, a college student, or one who keeps up with the terminology of the times.

A liberal is one who has faith in intelligence. He believes in the following major points: (1) the evil of discrimination; (2) integration; (3) everybody's just claim to free public education; (4) everybody's right to speak his own opinion; (5) the fairness of progressive income and inheritance taxes; (6) government's right to expropriate private property within its borders; (7) Communists' right to express opinions; (8) the likeness in intellectual, moral, or civilizing capacity among races and ethnic types; (9) all people's right to social security; and (10) the disgrace of colonialism and imperialism.

A conservative is one who has faith in the existing institutions. Among the major points of conservatism are these: (1) all people's right to public education, provided they earn the right—regardless of color, creed, or race; (2) the boon of integration, which nonetheless must be done on a gradual scale; (3) the need for one to obey the spirit of the law and not the letter; (4) an income tax that taxes all people according to their earnings; (5) the suppression of the Communist party in the U.S.; (6) the belief of a difference in intellectual, moral, or civilizing capacity among people and races; (7) the approval of colonialism, provided it keeps the nation intact, keeps it from retracting its borders, and keeps the population employed; (8) people's right to social security, provided they work and earn it; and (9) the merit of discrimination, provided it doesn't get mixed with politics.

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A reactionary favors a return to the old order or social policy. Good examples of this are Henry Cabot Lodge, Senator Saltonstall of Massachusetts, and Nelson Rockefeller. These are the main guards of the political reactionary group. They are for standardization of taxes, mostly hitting the little fellow and not taxing industry too much; giving the power of the country into the hands of the big industrialists of the country; allowing free speech, provided it doesn't interfere with party politics; and providing education for those who can pay their own way. Mostly, reactionaries are wealthy men who have the advantage of Ivy League colleges and private schools. They are for public-school education and state universities, etc., provided somebody else pays for them. But they don't give the poor man too much of a break. They let him think he is free, but never give him the opportunities of the rich man's children. This is a purely Victorian attitude based on ideas from eighteenth-century England, and mostly that of the Episcopalian, Protestant Church of England.

This all resulted from the Protestant creed. It wasn't how good you were that counted, but how many worldly goods you could accumulate during your lifetime. The old story was: like earth, like heaven. Anybody who was poor didn't have much chance of getting into such a status-filled joint. One of the duties of the rich was to hand out food and clothes at Christmas or special times of year; never money, because it would spoil the poor. The robber barons—Rockefeller, J.P. Morgan, and the Vanderbilts—were good examples of this attitude in America during the nineteenth century.

This reactionaryism grew out of the Protestant church movement from old John Calvin while he was in Geneva, Switzerland. It became the backbone of the middle class and wealthy families of England—mainly the merchants who dealt in the Far East spice trades, sold goods, and ran the banks. Behind it all was this: Never give a sucker a break. English and European colonialism thrived during this time.

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Not until the eighteenth-century economist Adam Smith restored dignity to labor in his *Wealth of Nations* were the inequities of colonialism toward the individual questioned. Smith's writing about the policy of his day brought somewhat of a change in the political order. His ideas stood in sharp contrast to reactionaryism, which exalted class status and distinction.

To go back to liberalism: The liberal movement grew out of the Aristotelian philosophy adopted by the Catholic church, only for its own benefit. The church, for the same reason, adopted the thought system of Thomas Aquinas. These Thomist ideas were written especially for the church, which controlled people's minds during the Middle Ages. Following this you find Bacon, Descartes, and Pascal, the modern leaders in the trend toward liberalism. This trend paralleled the growth of a new attitude: "Well, maybe there is a God, but materialism is better, because it's with me now. I can't depend on any hereafter."

It sounds strange that the Catholic church would have allowed this sort of heretical liberalism, but it's true. It's especially strange if you will take a good look at the teachings of the church—its worship of statues, relics, altars, and huge buildings. You can see that it's gone in for materialism. There is a built-in friction between liberalism and materialism.

Catholic schools, universities, colleges, nursing homes, hospitals, missions, cathedrals, newspapers, magazines, radio and TV programs, and old folks homes—all are built and maintained by the rich of the church and usually worked by the poor. It is a capitalistic system if there ever was one. The Protestants try to follow this example, but it doesn't always work—only to a limited degree.

The second point made here on liberalism is that science comes before God, as Karl Marx claimed. Although the politicians and religionists will pooch-pooch this thought, in reading and listening to them you'll find they are following out socialism.

The third point is that liberalism is for the skeptic. If a person or a thing doesn't fit his viewpoint, he must ask questions and get to the bottom of things. Therefore he is trained in materialistic dialectics. If you're not trained to see what he's actually doing, then you're lost; he is bent upon your agreeing with him. His real point in being trained in materialistic dialectics today is to break down the resistance of individuals and institutions which are against his form of thought. He goes after this in piecemeal fashion, breaking off a little at a time, until the will of the individual is wilted; then he takes over! This is the way communists are trained, as well as socialists and other forms of liberalism.

All this is for your information, so that when you read the newspapers and hear talk on the street, you can recognize such guff. You need not argue with anyone, but if somebody tries to engage you in a debate, you need never do anything but simply act innocent and ask that great big question, "Why?" every time he pauses.

More later.

August 1, 1964

My Dearest One:

This time I will discuss what is known in the psychic world as *counterparts*. This subject is not known too well among the living. However, it is an important one, for those who have passed on will be using the counterparts of their earth bodies.

Now, a counterpart known to people on the Astral Plane is the Astral body of something on earth. For example, a physical person has a counterpart of himself, which is the Astral body; it looks almost exactly like his physical self. A dog has the same, a horse has the same, this typewriter has the same. And so has a newspaper, a book, or a house. Anything you can think of here on earth has a counterpart in the next world, that world which is closest to this plane.

This is why many people who die think they are still living in the physical, because they pick up a newspaper or a book and start reading it. But they don't pick up the physical newspaper or book, only its counterpart. They sit in a chair which is the counterpart of the physical, etc. This is interesting because I've never seen anybody write or heard them speak about this subject except William Edmund Barrett, in his book *The Edge of Things*. His short story, "Velma," talks about a ghost who explains counterparts to a human.

Everybody knows about it on the other side, but hardly anybody talks about the subject. They seem to take for granted that the physical individual knows about it. When you get beyond this plane things will change, but while living on this physical plane you have counterpart on the Astral. This means that you are living in a double world. Everything has its secret side which is similar to the physical. Nature is therefore a mirror, and it mirrors each individual thing much as it looks to your physical side—with an objective and a subjective side. Catch what I am saying?

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When an individual dies he comes alive again on the other side in this counterpart body. He sees people around him who are in the physical, but he doesn't understand why they can't hear him or speak to him. He can read an Astral newspaper, and see and understand all that is going on in the physical world, but he can't communicate with the physical. He has no physical vocal cords to use. If, however, he finds a person who is extra sensitive and can see the ghost—or what I'm calling the counterpart—then that person may be able to talk with him.

This is a terribly important subject, for it explains why many persons who leave the body in an accident often rush home to their loved ones only to find they can't communicate with them. It is a problem, for they don't know that they're dead until somebody on the other side approaches them and gives them the scoop. It's a strange thing that ignorance has allowed the human being to be kept in the dark until even after death.

This is why some ghosts in supposedly haunted houses, like English castles, appear to drag chains and slam doors, which can be heard by some of the occupants. The ghosts are dragging counterpart chains, and those who are sensitive enough can hear the noises. Whether you know it or not, fear will make you more sensitive to many things, including hearing counterpart noises of a ghost, e.g., chain rattling, footsteps, etc.

The counterpart is actually the first shell of the Astral body—Soul has several sheaths, which protect It from the physical world. If Soul is at all earthbound, It may stay in the counterpart Astral body for the length of time It has to spend in this world of earth matter. The Astral body has a life expectancy longer than the Physical body—I believe about 150 to 200 years or so. Soul can go either way: out through the counterpart body to the higher Astral world or back through the gates of birth into another physical body. Generally It has no choice. But if It does, It will go into the higher realm. Often

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other forms from the higher planes will direct It to do better than what It is now doing.

Many times counterpart bodies, like those of soldiers or somebody who died in an accident, will go through the act of dying again and again if they can get an audience. If they have the strength to materialize to the human eyes, they will go through a full battle again, just like a ham actor, just for the hell of it. They'll do such a thing without rhyme or reason. Many have reported this type of ghostly activity. Once, a troop of Cromwell's army which had been lost in battle in the seventeenth century reenacted the battle for days near a small English village while half-frightened spectators watched. This was almost fifty years after the action had occurred.

These counterparts are different from beings you hear about on the Astral planes. The latter are not the least bit interested in whether the human body gets saved. They couldn't care less about your physical welfare. They are strictly interested in themselves, and everything they do is for their own benefit. This is another layer of Barrett's short story, "Velma": the counterpart spirit is only interested in getting the man killed so she could enjoy him as a counterpart and not as a human. The question in the story is whether she actually succeeded in killing him so she could enjoy him as a counterpart.

None of this is fiction, although if you tried to talk to others about it they might say it was. You can see these counterparts moving around if you adjust your inner sight. Many times they influence you for their own benefit, just enough to make you wonder why you did a certain thing. Dick Braun of the *Seattle Post Intelligencer* once told me that he was driving and came to a stop sign. For some reason unknown to him, instead of stopping he pressed down on the accelerator and drove through the intersection at high speed. Later, he wondered what had happened to him. This could have been the work of a counterpart who wanted some enjoyment, such as seeing Braun arrested or killed in an auto accident.

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Often these counterparts can be mean and vicious. They act in violation of the best interest of those who are trying to live right. They are the practical jokers you hear so much about in the Astral realm. However, they cannot affect those who are under the protection of the Living ECK Master.

More later.



148. Belief and Resistance

August 17, 1964

My Dearest One:

The supernatural, being above or beyond nature, is a world that science simply cannot get at. It includes the imaginative projections of needs, hopes, and wishes in the natural world, which science can get at. But except by projection, the supernatural remains largely impenetrable. Scientific criteria of truth and falsity will never prove to man that there is such a world, and science itself strongly suggests that a world to which it cannot apply is a world that cannot exist.

This leads us to belief and to the buildup of criticism against it. This resistance to belief grows until it builds the individual into what he wants to become. I've written about these two influences several times, but now I will put them together for you. They actually intermingle so much that you can hardly tell them apart. It is the case of where you have to either believe the vision in your mind's eye or not believe it.

Often a person will get a negative vision in his mind's eye—for example, of a loss of property. It will stay there regardless of how much he tries to shake it off. His problem is that he is resisting it, and by his resistance he is making the vision stronger. Eventually, his negative vision manifests outwardly. This is what many newspapers, TV and radio shows, and movies do to a person. Sometimes it's done on purpose. At other times, it happens through the sheer ignorance of the author. But it affects the person exposed to it; and he, in turn, has a destructive vision built into his head and doesn't know how to shake it!

This is a fascinating point, and not many metaphysicians or psychologists ever bring this point out. Generally all forms of psychology, especially the Freudian theories which the West is following these days, give some outer experience as the reason the individual opposes social customs, kills, robs, or generally

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does things which are not good for the whole of society. They blame it on such things as rejection by a person's father, his environment, no education, or a mother obsession.

This is interesting, because one psychologist said in his writings that Saint Augustine wrote his confessions because he was so full of guilt feelings about sexual problems that he had to tell the world. Furthermore, his guilt feelings were clustered around the enjoyment of lovemaking. Monica, his mother, had put these guilt feelings into him—as a mother often does, being secretly motivated by the wish that her son should delight in no other woman but herself.

This is an example of what belief and resistance will do to a person. Once the idea or thought is planted in the mind, it will grow to enormous proportions—you can read stories in the daily papers of deeds caused by ideas planted in the mind or a guilty person turning to destruction.

One good example of this is Lucius Beebe's column in today's *San Francisco Chronicle*. It is on the resistance to Goldwater by the press and groups who are afraid of losing access to the government's purse strings. It seems, according to Beebe, that the more the newspapers resist Goldwater, the stronger he becomes. This is a typical example of the newspapers trying to influence the minds of their readers. In 1948, all the press, or at least most of it, went against Harry Truman, who was running as the Democratic nominee for the presidency. But he went on a national tour and spoke to people from the back of his campaign train. He didn't resist the press but let it scream. He was elected!

Read Beebe's column, for it is most interesting and certainly a good example of what the press does to try to influence the people or individual readers. The way a newspaper does this is to work at a single idea, over and over, drilling it into the mind of its readers until they are so broken down by the repeated idea that they accept it. Nobody in this country seems

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to care about the quality of ideas being thrown at him. And if one is prejudiced or traditionally trained in certain ideas, it's hard to break down these ideas pushed into his brain since childhood.

This is the true reason the Catholic church wants a child to be baptized at birth. Their stated reason—that if the child dies unbaptized it will go into limbo throughout eternity—is for the birds. The church wants a hold on the individual throughout his life. This is one way of handling the child and later the man. Their doctrine will always be pounded into the individual, and even though he may leave the church later in life, he will still be influenced by it in some way.

By this you must understand that the Catholic church is not simply a religious organization but also a political party. This might come as a shock to you, and it will certainly be denied by all Catholic laymen and clergy! But if you will carefully study the scriptures, you will find that Jesus was a social reformer like Buddha. A mystic, yes, but nevertheless a social reformer. He came to reform the Jewish laws which were binding the people so badly that they were being held back from progress. The old conservatives got him convicted and killed for his troubles. When he was hanging on the cross, somebody put a sign over his head that said, "THIS IS JESUS THE KING OF THE JEWS." He was that beyond a doubt—but Paul the Apostle set out to make him a universal savior who came to save the race! Not Jesus, the man, but Christ, the spirit, was a savior! Paul never recognized this fact.

Buddha also was the spirit universal, but not Gautama, the man. Gautama was only a Hindu who wanted to find a better way for the people. He wanted to release them from all the trappings of the Hindu religion and the thousands of gods they worshiped. The same with all the others who founded religions.

Cardinal Newman was one of the first to declare the political nature of the Christian church. Shintoism was a political

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party in Japan, Hinduism is one, Lamaism is also one. You can hardly name a large religious group which isn't a political party. In the Asian countries, Buddhism runs governments. For example, Ceylon (Sri Lanka) is entirely controlled by Buddhists. Vietnam is controlled by the Buddhist clergy. One more—Communism is a party which is religious, worshiping Marx and Lenin—and the Nazis worshiped Hitler!

So much for that. I didn't get too much information for you on belief and resistance but will take it up again in this series of letters.

More later.



149. The Sharp Sword of Truth

August 27, 1964

My Dearest One:

The strange thing about this business of working with truth is that it will turn like a sharp sword against one if not used correctly. Also, the false will do the same to those who try to use it!

What holds the true apart from the false is a great force. This can be illustrated in the works of famous writers, but it is in the case of the great masters of painting that the operation of this instinct to use truth instead of untruth occurs within sight of all of us; and so it may be studied to the best advantage.

Chardin, with a bland intensity, fastened his eye on some object of minor truth, of daily use. Van Eyck showed the same intense animal absorption and austere tenacity in paintings of Arnolfini and his wife. The true image must be captured as a delicate, minute inventory of truth as each painter saw it.

Renoir studied a field in so much detail that he saw everything in it, including the insects. He was so intense about details that he developed a photographic mind to pick up everything possible for his painting. He was seeking truth in nature, and in man! His metaphysics was that of the eye for beauty.

Because of a pressure as irresistible as gravity, the artist or any seeker of truth must cleave to the truth. The writers of classical literature can also be said to have sought truth: therefore, they were under this same compulsion.

This compulsion is not for a privileged few. Everyone, to one degree or another, experiences this pressure that is as irresistible as the gravitational pull mentioned above. It is not felt only by some exquisitely sensitive person like Chardin, Bach, or Dickens. Truth is as necessary to everybody as the air we breathe. Naturally it is difficult to explain why this is so.

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Truth is similar to the air that our lungs breathe in and expel. Truth enters into the mind, thought, and central part of the being. There is an hour-by-hour taking in of truth and pouring it forth again—each day an eventful day!

Truth can be taken in, but it's different from fact or knowledge. It must be poured out again—truth cannot be inhaled constantly and never given out. If it remains within the individual, that person cannot progress. He will go down in health, physically, mentally, and spiritually.

Truth enters into Soul. Truth will cling to Soul, but on the other hand, it will be exhaled again like breathing. Only a particle of what entered Soul will remain. But with the next intake of truth another particle will be kept, and the rest exhaled. This process will be kept up until the individual will at last be filled with truth.

Then the individual progresses to a state of being where he is called a master or savior. To progress to this point may take many centuries in the various stages of reincarnation or during life in the spiritual planes. This is the state of being complete. The best discussion on this is in *Power Through Constructive Thinking*, by Emmet Fox.

Emmet Fox, now dead, went into a discussion of life after death and the various stages of reincarnation. Although I don't think he was experienced in this field, he gave a lot of lectures and wrote a lot of books in the field of metaphysics. He was really a good thinker!

His discussion on the subject drew a lot of readers. In his book he made this point very clear: Soul goes through a lot of experience before It becomes tempered like fine steel to reach the pinnacle of Its goal. It does this by reincarnation—a point with which I agree to a certain degree, but then I part with this by saying that Soul can also get Its experience in the spiritual planes.

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Here is a point well worth remembering: reincarnation does not necessarily mean that Soul must come back to the Earth Plane again. It can reincarnate on any plane. Suppose you are on the Mental Plane; and after a time, you reincarnate again on the Astral because you are not fully ready to be established on the Mental Plane before progressing on to the plane above that.

This is how the individual reaches the higher planes—through the process of leaving his body and going to a higher plane for a little while. If he's not ready for that plane, he will return to the old plane from which he came and go through a certain amount of experience to reach the higher planes.

Now, I want to point out that this body can last only a certain length of time in the Physical Plane. This is also true of the Astral body, Causal body, Mental body—all the sheaths which surround Soul. In order to reach the higher planes, Soul, which is not used to the vibrations of the lower planes, must keep the body which is used on that particular plane. For example, the earth body is for this material plane, the Astral body for the Astral Plane, Causal body for the Causal Plane, and Mental body for the Mental Plane. When It gets above the high Mental Plane, It drops all bodies and becomes Itself.

The Astral body has a certain length of life, and when that is through, the Soul which occupies it goes upward to the Causal Plane. Soul works the same way with the other bodies. Understand?

This is a truth that hardly anybody knows. But it is an important one for you and I to know and understand, because it will give you a knowledge of the workings of the power to be. It shows how the bodies of man can hold a person back until he works through to reach the planes where only Soul exists.

This is the plane which we know as the dwelling place of

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Sat Nam. It is here that Soul sees Itself in Sat Nam and says,
"This Am I!"

More later.



150. Reincarnation beyond the Earth World

September 1, 1964

My Dearest One:

I will continue with the study of reincarnation in this earth world, and between the planes beyond this world.

Now I will take up karma as a part of this study, for karma and reincarnation are twin aspects of what you might call the incarnation of life.

Karma on the inner planes is certainly like that on the material plane. "Whatsoever a man soweth, that shall he also reap," as Saint Paul said, is apt on any plane below the world of Sat Nam. That world is the Fifth Plane, the beginning of the second grand division where Soul functions in Its purer form, upward toward the higher worlds.

Now, karma is cause and effect. This principle is true also in the Astral world—which is still under Jot Nirranjan, ruler of the Astral Plane. Whatever you do will be returned to you, but at a faster rate than in this material world because the rate of vibration is much faster there than here. So you'll find that the higher one goes, the faster the vibrations become until the karma (cause and effect) is completely run out.

The Hindus call this *sanskaras*—meaning that karmic effects wind around Soul until It is bound like a mummy. Many times you can feel these invisible threads of effects. It's something like this—you feel tight, all bound up, and you can't loosen yourself. Psychologists call it tension, but it's really the *sanskaras* which bind you so tightly. The more you try to get loose, the tighter they become.

A *sanskara* is the vibration of an effect which winds around Soul like a looping thread and stays there. Another and another wrap around until Soul is so bound up It can hardly loosen Itself. This continues until It drops the whole material

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level and ascends into the Fifth Plane where It is pure Soul for the first time.

Saint Augustine described Soul as being wrapped in sin until It looks as if It were covered with the grave wrappings used in his day. He was able to use his astral vision to see the sanskaras binding Soul. I have often thought of the sanskara wrappings as something like the Dutch Boy paint symbol—where the slogan is “The Paint That Covers The Earth.” No, I’m wrong, it’s Sherwyn-Williams paints.

These sanskaras weigh little, but for Soul any weight is effective and will draw Soul back to the original source where the sanskara formed. These invisible threads have weight according to where they originate. Hence, the Earth threads are heavier than the Astral, the Causal heavier than the Mental, and so on up the scale of the planes until entering into the second grand division of the heavens.

If Soul is wrapped with earthly sanskaras, then Its weight draws It back to the Earth Plane again after It has given up the body. It will be drawn to that type of situation, body, and circumstances out of which the sanskaras were formed. This is karma.

This is true of the Earth Plane, where Soul slips in and out of bodies according to Its karma, and where the world races are involved in karmic conditions, evolving themselves until each race is freed of its karma.

Therefore, every Soul, every community, every nation, and every race of people is working out its karma—each and all through a period which might involve one minute or one thousand years. So all Souls, all communities, all nations, and all races on the other planes between the Earth world and the Mental Plane, up to the world of Sat Nam, are working out their karma.

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No one shall go forward until all his karma is worked out on each plane in which the individual Soul finds Itself. Thus, you find that the inner worlds between this and the Fifth Plane are hardly any different in their societies and conditions. Those who claim to be able to talk through mediums and through mystics do not always give the truth. They hardly know the truth, because they are unable to penetrate into the other worlds. And many return to relatives or friends on earth in order to have communication which they can’t have in the Astral world.

The ego isn’t dropped when Soul leaves the body. It stays on until Soul reaches Sat Nam—and here it is left behind. This is so that Soul will have a chance to become pure again. Before reaching the Fifth Plane, Soul must go through a purification process before It can continue into the first true realm of God.

I give this information to you because you will soon see how worthless it is to live just in this life. What are called knocks and buffets to the personality are hardly pinpricks. If you continue to live in that world beyond, nothing can touch you—no insults, no words, no violence, no pain, not anything of consequence that belongs to this earth.

Once you understand the doctrine of karma, you never have to be bothered with the thought of returning to this earth—but know that karma must be worked out on the other side also. However, karma is not necessarily resolved slowly as many are taught. Some of the saints taught us that karma can be speeded up so fast that we can be through it in the twinkling of an eye, regardless of the plane we’re living on!

An example of this is where the old Bible speaks of “An eye for an eye, and a tooth for a tooth.” The New Testament speaks of a word called *love*—which is so vastly different from what everybody thinks it is. Once you understand it, all can be broken, and your karma will lie in shambles.

You can break your earthly karma, but there is still karma

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on the next plane, and upward on each plane until you work yourself into the second grand division. It can be fast or slow. That depends on the individual! You must work your way through each plane, but how fast you do depends on your knowledge of ECK and how you use this knowledge.

Reincarnation works hand in glove with karma. You can find it on every plane where karma is working, for reincarnation is simply karma in action. But the knowledge of both can give you a real edge in working out the problems of life. When you know these twin aspects you can handle any situation which confronts you!

More later.



151. The Three Paths: Mind, Heart, and Body

September 6, 1964

My Dearest One:

The path to God is manifold, but the main roads which the patient instrument of God travels are the jnana, bhakti, and karma.

These paths are divided into a number of categories—for example, the physical description of them is: mind, heart, and body. Their qualities are knowledge, love, and effort. The mind side of them is thought, affection, and energy. The spiritual side is knowing, being, and doing.

The basis of all things depends on these paths—mind, heart, and body—operating on every level of the universe, in every plane of the lower worlds. Nothing happens unless a person takes one of the paths, or all at once—as many do on this physical plane.

Now, the explanation to these three paths is this—those aspects concerned with this Earth Plane and the Astral world are mind, heart, and body. These are material qualities. Mind is concerned with the brain, heart with the conscience, and body with all the world around us. When traveling in this world one usually travels via all three paths because these are woven together, in a manner of speaking.

When the body is working out its karma, the mind and heart must work out their respective karma. The whole being of a person must work out its karma on the same basis at the same time. The mind cannot get ahead of the physical body, nor can the heart get ahead of either. This is why you usually find that a person whose karma is pretty much being worked out is refined in mind, heart, and body.

At the same time, one might find a person who has the reverse of this: the mind is far ahead of the body in working out

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its karma, and the heart slower than either of them. When this occurs, something is wrong with the mechanics of the path and because of this, the mind may be in splendidly healthy condition, but the body is in a state of decay and the heart full of hatred or grief.

This is so true of the Christian saints. So many had a miserable state of physical health, while their heart and mind far exceeded the body's condition. As a result, they were lopsided in their advancement on the path.

This is one of the hardest adjustments to make. It's doubtful if one out of a million can find the true way to make his karma fit the path completely. If it can be blended in all three areas, the physical life of the individual can be sustained for a long time—even centuries—as in those days when Methuselah was alive. Those biblical characters had exceedingly long lives because their karma was working out on all three levels (paths) together, one not exceeding the others.

Medicines and other methods that increase lifespan have little to do with longevity. It depends on how the person's karma works out. If one's karma is evenly distributed over the three paths, then he may have a long life. But he may have a short lifespan if his karma works out speedily or is distributed unevenly, as I've just explained.

Now, on the quality side we have knowledge, love, and effort. You find that it is best to look at this in light of the whole again. Many yogis, nonreligious men, and industrialists follow the jnana path (path of knowledge) for the purpose of reaching their highest goal (God) through this quality.

Writers like W. Somerset Maugham are jnana yogis; most of those who follow Vedanta are disciples of this path. Many scientists, educators, and those who work through the thought and mind forces believe they can reach the gates of heaven through the mind and the senses. For some reason, this is fact

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to them. So they strive diligently to reach this goal through the quality of knowledge.

On the other hand, many of those who believe in love go overboard for the sake of liberalism. These people believe that everything depends on how you treat your fellowman—a strange notion that is all wrong but nevertheless touches most charity groups. It is one of the best examples of erroneous theories in our times. It may sound strange to you to know that most of those who preach love—love thy fellowman—are those who are going to benefit by this in one of the following three ways: (1) by gaining power, (2) by gaining the chance to get on the bandwagon, or (3) by profiting from the preaching of brotherly love.

The preacher gains in power if he can sell his audience on brotherly love, for none who preaches likes a rebel in his congregation—a rebel is dangerous. Most of white-collar or middle-class society love to get on the bandwagon, especially if it is on a winning side. This is what makes religion strong. This is a fatal weakness of certain people—they want success no matter what it might be or what methods are used to get it. In this lies the reason some people steal to keep up appearances—they can't stand it that the Joneses have something better. This trait in some women makes men uneasy with their mates—they never know when their mate is going to jump on another bandwagon and leave them.

Every businessman knows the profits in brotherly love. If there isn't brotherly love, so he says, how can he get the trade which might go to his competitor, who also uses brotherly love as a business weapon to serve everyone he can?

Then there is the politician, a strange bird that seemingly uses this quality—the heart, or love—for his purpose of staying in office and getting power. He wants to be the one who drives the bandwagon that everybody else gets on just to be in fashion.

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It must take the three to make the one. It's similar in a way to the Trinity. One must combine the three paths in order to get on the one path. They have a way of taking anyone out of the body upward through the gates of heaven.

I almost forgot to mention that the path of effort is the way of the slave or the user of energy. This path is often deliberately twisted by those in power who say, You should want to help your country, your fellowman, etc. These goals are somebody else's. The only way to true freedom is through work done for the purpose of one's own self.

More later.



152. Psychology as a Pseudoscience

September 13, 1964

My Dearest One:

Today I was talking about psychology being a pseudoscience. It is, as far as most sciences are concerned, and generally all the medical practitioners know this. Why they allow it to exist, I'm not certain. It actually deals with the aberrations of the mind.

Insiders call it Russian psychology or Euro-psychology. Its purpose is to brainwash most of those who study it for the simple reason of giving a complex, many-sided picture of the mind and the mind problems. Nothing could be farther from the truth!

There is no mind according to the spiritual teachers, so how could there be a mental healer called a psychiatrist? What we think of as the mind is hardly anything more than a file clerk inside the head; it pulls pictures out of a file when we want certain information. Hence, education is hardly more than a memory pattern.

I once pointed out that the mind stuff—*manas*, as it is called by the Hindus—flows through the brain; we pick out certain things or ideas and believe we actually thought up these ideas. This is why two people living at opposite ends of the world can have the same idea for an invention and create it separately. They pick it out of this etheric current which flows through the world from the Astral side. Anybody can contact it.

Freud didn't invent anything nor did he codify anything. He put together a lot of junk, which was given odd names and had a catch for the unsuspecting, and it became a fad. In a way it is still a fad. The purpose of psychiatry is to take anybody who is out of step with society and brainwash him so that he will return a conformed person. It's as simple as that! The idea of

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teaching it in schools is to pound it into the heads of young people so they become believers in psychology.

It is the biggest fraud ever foisted upon the American people. We're analyzed to death. You can't even eat potatoes without somebody delving into the reason why you eat them. The matter of motivation is hardly anything but a reason why. All pictures (movies), TV and drama, reading matter, fiction, and articles are based upon Freud's basic principles. Motivation is now the great god for everybody to grasp! You will find it closely tied in with sociology, crime, entertainment, and business.

People try to use it as a yardstick to judge others. You hated your mama, you hated your papa. You've got an Oedipus complex, or whatever you call it. But if you look deeply enough and carefully read the Shakespearean plays, you'll find that this English dramatist put practically every piece of psychology into his plays that there is, and we have hardly anything else left in human relationships to study. Everything else is only a rehash under a different name.

Psychology as a form is a channel of control by those in the know. When a nation's people get involved in motivation, etc., they're ready for the tyrant—who finds them wanting security. The more you learn about psychology, the more you dwell upon the weakness of man and the more you learn about insecurity. So the average person gets frantic over the factor of security. The more he learns how weak he might be (because he is constantly comparing himself with other people's strength), the more he wants security. Therefore, a nation of people that has been brought up on psychology and accepts it as a basis for living becomes a candidate for the dictator who knows this.

Socialism, communism, and other forms of statisms feed upon those who labor hard to understand the factor called psychology. All the charts, the IQ tests, and the various devices used by those in charge of mind labs are only trying to make a

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number out of a person. When this happens, the person is reduced to nothing.

The Ninth Wave is a good story on this type of psychological use—it's by Burdick.

Now the point I'm coming to is this: Man is hardly more than a set of social habits placed in a body which runs like a machine. He has lungs, stomach, vital organs, and bowels. This body has an entity of its own. It also houses a brain, which is believed by many to be a mind—which it certainly isn't, as I told you before.

So the point is this: If you are controlled through this channel called psychology, it's because you've been crushed under a weight which the church, politicians, and educators want you to bear. All these groups tell you that you're human, that you are a part of the race, and that you must accept the responsibility of the race. The church says that you're a sinner because Adam sinned. The politicians say that you have responsibility to help keep this society going, to pour your tax dollars into the local and national treasury because that is what keeps them living in luxury. The educators say that you know nothing, therefore they must teach you their way of knowing something so that you can be a victim of business, politics, and religion.

See what I mean?

The more you study such subjects as psychology without knowing the real reason behind them, the more you become a victim of the social consciousness.

This social consciousness is what has developed within you over a period of centuries—it comes from your ancestors, your reincarnations, and your own development. Psychology denies that reincarnation is true. If it allowed this subject to be taught or discussed in classrooms, or accepted any part of it, the whole foundation of psychology would crumble. It says that you got

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this way because of something that happened in your childhood. Then it wants you to dwell a long time upon what happened and on your weak points. In other words, psychology and the psychiatrist want you to be introverted.

Introversion makes people weak. The leaders of any nation know this, and by giving out welfare and other forms of charity—paid out by those who earn it by the sweat of their brow—the majority of people will be so introverted they will never have a rebellion on hand. The Catholic church uses psychology to build up the faith of their own people—the kid is introverted so badly from the start that he hardly gets over it in his lifetime. It weakens the person and makes him want security; and he must lean on the church for this security.

More later.



153. The Cabala

October 13, 1964

My Dearest One:

This time I'm taking up the study of the Jewish religion, but mostly this will be on the Cabala, which is the mystical side of it.

The birth of the Jewish religion was said to be in the city of Ur, which was then noted for its philosophical speculations, its astrology, and its occult sciences. The founder was Abraham, and the organizers were his son, Isaac, and Jacob, a grandson.

Judaism is, and has been, more of a race or tribe than a religion. The Jewish faith was always individual to itself, but it was almost wholly borrowed, or absorbed, from the people among whom the Jews lived. Therefore, you can see that the Christian religion is not fully original, for most of it is borrowed from Judaism.

The world doesn't seem to understand, especially the Christian world, that the Jewish religion was taken almost whole from heathen religions and is therefore itself heathen, in the Christian understanding of heathenism. The Jewish religion is as much heathen as Brahmanism. It was born out of heathenism.

As slaves under the Persian king, Cyrus, they took up the Sumerian culture and Zoroastrianism as a religion. When they returned to their own desert country about 538 B.C., the Jewish faith was born. They rebuilt Jerusalem and began a new national life. They believed that God had promised Abraham that He would exalt the Jews above all nations and give them a world empire. They would rule the world. The Jews believed in Jehovah (God), whom they at first regarded as the greatest tribal deity and then proclaimed as God of all gods, promoted to the one and only God. They became convinced that the Jews were the chosen people of the one supreme God. Finally, they

conceived the inspiring notion that a great Messiah would soon appear to lead the chosen people into their dream of world leadership with an empire.

But there is one thing about the Jewish religion that interests us—the esoteric teachings of its sacred scriptures. In the Talmud and Torah, from which the Pentateuch of the Bible was taken, there are traces of the teachings of the eastern ECK Masters. It is said that only the initiates could understand that deeper meaning of every sentence in the Bible. But gradually the Jewish faith, like all others in history, deteriorated into a formal and ceremonial institution dominated by the priestcraft. The priestcraft is the greatest menace of history.

The Cabala, which was brought to the attention of the public in the sixteenth century by a Spanish Jew, is the mystical side of the Jewish religion.

In the Cabala, there are six distinct stages in the body and four above it. These correspond to the Vedic system of six chakras below and four in the superphysical regions. Each of these centers in the Cabala is regarded as one of the ten manifestations of God. Each has a name. And in each of these regions, the Deity takes certain qualities and is named accordingly. They are, in fact, ten different stages of the manifestation of the Deity.

Cabala comes from a term meaning “to receive,” because it is the doctrine received from the elders. It may be defined as a system of philosophy which embraces certain mystical interpretations of scripture and metaphysical speculations about the Deity, man, and spiritual beings.

Within these interpretations and speculations were developed the most profound truths of religion, according to the Jewish philosophers. In order to be comprehended by finite beings, these truths are obliged to be revealed through the medium of symbols and allegories.

The Cabala was first taught by God Himself to a select company of angels, who formed a theosophical school in Paradise. After the fall, the angels gave this heavenly doctrine to Adam and his descendants to furnish them with the means of returning to paradise again. No one dared to write it down until Simeon ben Johai, who lived in the second century. Out of this later came the teachings of *The Zohar*, which is the deep mystery of God.

The Cabala is divided into two parts: the practical and theoretical. The practical takes in the study of the construction of talismans and amulets. The theoretical is again divided into the dogmatic and literal. The dogmatic is the summary of the rabbinic theosophy and philosophy. The literal is the science which teaches a mystical mode of explaining sacred things by a peculiar use of the letters of words and a reference to their meaning. The Masons based their works upon this.

The Supreme One, according to the Cabalists, is an absolute and inscrutable unity, having nothing without him and everything within him. He is called En Sof, the infinite light. He is so high above man that He cannot be comprehended by the intellect or described in words. So it was necessary, in the beginning, that to render Himself comprehensible, the En Sof made Himself active and creative. But He could not become the direct creator because, being infinite, He was without will, intention, thought, desire, or action, all of which are qualities of a finite being only.

He was compelled to create the world in an indirect manner, by ten emanations from the infinite light which He was and in which He dwelt. These ten emanations are the ten Sephiroth, or splendors, of the Infinite One. The way they were produced was thus: First, the En Sof sent forth in space one spiritual emanation, Keter, the crown; second, Hokhmah, or wisdom; third, Binah, or intelligence; fourth, Hesed, or love; fifth, Gevurah, or justice; sixth, Tiferet, or beauty; seventh, Nezah, or firmness; eighth, Hod, or beauty; ninth, Yesod, or

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foundation; and last Malkhut, or kingdom, at the foot of the scale.

Each of these Sephiroth was represented by a divine name and again by an angelic name. They are supposedly the world of emanations. From them proceed three other worlds, each having also its ten Sephiroth: the Briatic world, or world of creation; the Jetziratic world, or the world of formation; and the Ashiatic world, or the world of action. Each is inhabited by a different order of beings.

The Jewish Cabala has some of the esoteric teachings of the East, corresponding very closely with the old rishi teachings. A book called *The Zohar*, which gave the mystical interpretations of the Cabala, was published in the late thirteenth century. It exerted a great influence on Christian thinking as well as Jewish thought, but most of it has died away. Except for the Christian teachings, it would hardly be remembered today.

All for now.

More later



154. Practical Occultism

October 25, 1964

My Dearest One:

Many times you've likely asked yourself, What is practical occultism?

In our understanding, practical occultism means the study and exploration of the invisible, inner worlds in order to (1) bring the knowledge of these worlds of causes down into this world of effects; and (2) make use of this knowledge and power to regulate this world so that our lives are thus better run and managed, first for ourselves and then for others who come to us for help. But not until they come to us and ask for help.

One must be extremely careful of whom he helps. There is a limited amount of help to be given the individual who is not ready for occult assistance. Also there is nothing in the world worse than a person who constantly talks about the occult and yet produces no effect on his life.

This is true of any church or philosophy. If it does not work, then what use is it? Yet teachers and ministers constantly spout their principles but show no effects on the outer plane to match the things they are talking about. So the best way to handle it is not to talk about your occult work. Learn the work and practice it so that there is an outer effect, an effect that can be seen and felt. Once you do this, others will notice it quickly enough and will swarm to you for help. You will have all you can do to keep them away and help those who really need it.

One of the laws of occultism is that it's useless to master the subject and not use it. It doesn't mean that one can go overboard either. To use any power you have to be balanced. This is what the Cabala calls the middle pillar, what Buddha called the middle path. While on this subject of developed powers I want to say a word about two things that cause so much trouble in this physical world, love and money!

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Both of these are absolutely necessary on this physical plane, and no amount of talk is going to change this. Yet there is a terrible temptation to correct the lack of these two things by developing occult powers to bring them into one's life. Truthfully, you can develop the powers to get these things, all you can use; but you can't really get them through occult powers. It is not that there is a higher power keeping them away from you—it is your inner self that is fouled up. Otherwise, you would have them naturally and in abundance.

Not to sound trite, but unless you get love and money the right way, they are not worth the trouble spent. Yet the responsibility is yours, for this isn't some deep secret—all this is right out in plain view. You don't need thirty years of study to master it.

So you must still yourself, be inwardly calm, enter into the psychic stream. Then use your imagination as directed previously in these letters. And, lo! you suddenly find you're becoming successful within that particular area.

Usually a plane is governed by its own laws according to the regulations made on the plane above it—the upper makes the laws that govern the lower. There's a difference between the words *govern* and *regulate*. To govern is to steer, like steering a boat. To regulate is to govern by making laws, which must be followed to avoid receiving some sort of punishment.

There is more to this than what I'm saying here. But you can now understand that to really control a plane, you have to first have some control on the plane above. The upper plane makes the rules by which a lower plane is governed. The only way that you can get this control-knowledge is to study the controlling plane, learn to enter it, learn to operate its laws and then return to the lower plane with power over it.

This is done through projection. The art of controlling various parts of this world in which we live is done through

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projection and visualization. This is very simple, but it takes some time and effort to practice this. If you wish to be successful, you must practice it daily, either in silence or while working.

Working with the elementals is another way to get this control. The elementals are nature spirits who control fire, air, water, and earth. They have many names; often they are called qualities.

There are two universes of man: the no-thing physical one, which is built by thought out of the astral fibers, and the physical universe, which is built out of matter. This is the no-thing universe and the some-thing universe. The no-thing universe is pre-matter, and it builds the some-thing universe through visualization.

Whatever you wish to control has form, mass, substance, and weight. The rules for controlling these parts are in the inner world. The construction of what you wish to control depends on yourself through visualization. All of this I've covered in other letters, and if you need to, you can go back over them again. They form ten steps from cause to effect. However, it's not necessary to go through the ten steps, all that is needed is to set up the cause, and the effect works out.

What you are looking for is *now*, how to get your effect into operation now and not tomorrow. This is one of the basic spiritual principles, for you're always living in the present and not in the future or past. The basic principles are these: (1) establish the goal by visualization, (2) assume it's true and live in this assumption constantly, and (3) adopt the attitude that it's already yours.

More later.



155. The Power of the Word

November 12, 1964

My Dearest One:

Now we get into the use of the word or thought for destructive purposes. This destruction of people and things through use of the word is one of the most powerful instruments in the lower worlds.

The dichotomy of this evilness is (1) that one side which is used with the sheer intent of destruction, and (2) that other side which is done through ignorance. In either case, one must remember that the user is held accountable to the Angel of Death when he passes into the next world—and also by the Law of Karma, that invisible law which rules this world.

Anyone acquainted with the use of the word can use it for good or bad, and have plenty of protection against evil. It can be used in almost any situation or on anything material, mineral, or flesh. Remember the old adage about cursing a flower and it dies, or praising a plant and it becomes beautiful? Remember in the New Testament that Jesus cursed the fig tree and it died? Mr. Davis once told about an experience he had with his car. He started thinking about getting rid of it, and then everything started happening to it. A few days later he changed his mind, and the car became better. The car had become sensitive to his changing attitude. This is possible. I once cursed a car that I owned, and a few days later it wrecked itself under some strange circumstances.

A good example of the use of destructive words was the movie, *The Night of the Iguana*, that we saw the other night. The female role of Miss Judith Fellowes, leader of the group that was always haranguing Reverend Shannon over his conduct, fits this example to a T. The interesting part about this was that T. Lawrence Shannon was aware of what was going on and what was being done to him, but he took it. The reason

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was that he was so low on the survival scale that it was a pleasure to have communication of this nature.

He had dropped from a high communication level as a minister of the Gospel to this lower social status as a guide with a cheap tour. The further down the survival scale one goes, the less is his ability for communication. If you are in the apathy band, you love for somebody to abuse you. In the anger band, one loves to abuse others.

A person who is clever can drive another down into this apathy band and destroy him. This was the purpose of Miss Fellowes, who kept after Reverend Shannon from the anger band until she had driven him down into apathy. He knew what she was doing, but it was a form of communication he couldn't get unless he was on that level. Not able to get himself up again, he enjoyed this form of communication.

The climax of the picture was when he had the opportunity to change this—when Maxine Faulk, the innkeeper, started in on Miss Fellowes and was in the act of destroying her. But Shannon cut in and stopped her. When she later asked why, he told her the truth—it would destroy Miss Fellowes if she learned the truth about herself, that she was jealous. She was jealous of the young girl, Charlotte Goodall, who was in love with Shannon.

This movie was a good study in human relations—which is all any stage play, movie, or fiction story is. This makes the difference between good literature and bad: how well the author draws the picture of the relationships between his characters. If they are true in reality, then the piece may be called good literature; but if the story makes the characters do things which are not in their nature, it's bad literature. This is why *The Night of the Iguana* can be considered a good piece of writing. All the characters acted in accordance with their expectations about human relationships.

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This human relationship is all that a person has in life, until he raises himself to have a relationship with God and a relationship, as Soul, with the other worlds. However, since few people know anything about the invisible life and its aspects, most relationships are based upon feeling and nothing else. Feeling is not a true basis for any relationship in this world or the next.

Therefore, it is best to look at the destructive word of man as that of an emotional charge, a highly charged energy unit thrown at another. It can be a killer—lowering the vibratory rates of another—unless he has enough defense knowledge to ward off such attacks.

Defense against such attacks is not often simple, for it involves the emotions of the assaulted. The attacker will tangle the emotions of his victim and paralyze him. This is the purpose—and from there he can do what he wishes with the victim. The whole purpose is to set up fear. This emotion will freeze the victim into a state of lowered vibrations until he cannot make any sort of defense. You see this inability to make a defense in people who are aberrated with jealousy, fear, and general unhappiness.

The rate of the individual's vibratory motion, or rather the whirling of the atoms in his personal body—Astral, Mental, Soul, and of course Physical—depends upon his consciousness. His state of consciousness likewise depends upon his attitude or viewpoint, and this reverts back to his imagination—the creative faculty. If he can image an attitude which is cheerful, outgoing, and detached, then his vibratory rate is likely to be high. This puts him high on the survival scale. Attitudes such as anger, unhappiness, apathy, sadness, and other negative emotions will take him down the survival scale to a corresponding level.

Once you get it in your mind what I am saying about the attitudes of an individual, you can immediately find the place

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of that person on the survival scale and predict what he will do under most circumstances.

You must know people in order to learn how destructive they can be when using their words against others.

More later.



156. Four Types of Dreams

November 18, 1964

My Dearest One:

This letter is on dreams, which are part of the spiritual study and one of the ways you can get out of the body, as I wrote you earlier.

There are four types of dreams: first, the sensual; second, the externally caused; third, memory; and fourth, spiritual. The control of dreams can release you from illusion and take you into success, if you wish.

The sensual dream was the main theme which Freud made a particular study of. It is often the pleasurable dream. According to Freud the three parts of man are (1) the id—the lower self, that uninhibited self which knows no social law and is accustomed to murder, rape, and evil; (2) the ego—that part of the self which handles the daily affairs and decisions, what is called the conscious, awakened self; and (3) the superego—the force which passes ethical laws to the ego to keep it from following out the impulses of the id. It fights the actions of the id.

The id is most apparent in the dream state. There are two parts to the sensual dream: (1) the manifest, which is somewhat connected with the memory dream but uses symbols, and (2) the latent type of dream. This type of dream is about objects, animals, and situations—the conditions in some area of life which make up our engrams. Sensual dreams are often of snakes, which may represent the phallic symbol, sex, or frustration. The snake is the Christian symbol of sin, but the ancients used it in many other ways. Often it was the symbol of the Supreme Being. Again, in a circle with its tail in the mouth, it represented the universal—the allness of God, or eternity. It sometimes represented the kundalini, the spiritual fire in the spinal column in man, that part of the physical system which receives Divine Spirit.

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Second, the externally caused dream is known and taught in all mystery schools. Someone or something else (an external cause) can cause a sleeper to dream of desires caused outside himself. Causes can be spirits, forces, or someone else on this Earth Plane doing the action which makes the sleeper dream of certain things. A holy man can teach you in dreams by blocking out the id and bringing you his own symbols or teachings. I was once taught for several weeks through dreams by Swami Premananda. Sudar Singh also used this method, if his student was hard to get to otherwise.

Do this as an experiment. Take the main object of a dream you've had and write it down on paper. Then put down everything that comes to you about it. Some words in connection with that object will be the key of the whole dream, and you can easily figure your dream out after a little while.

Third, the memory dream is usually of past lives. You can make these dreams happen. The method is very simple to use. As you go to sleep, command yourself to dream about a certain period in your life on the past Time Track—about any period. Go back a couple thousand years, if you wish. It will happen as certainly as you are reading this letter if your command is strong, positive, and clear.

Here is another experiment for you to try sometime, to work out solutions to problems of your daily life. Read yourself almost to sleep with a book—then when you feel drowsy, lay the book aside and concentrate on the problem as you drift off to sleep. You will dream the solution to your problem or it will come to you on awakening.

Another way of handling dreams is to will them, to make your world of dreams as you wish. Before going to sleep, promise yourself that you will dream of a certain event, object, or person. And lo! you will, if your wish is strong enough. It will come to you in a very peaceful and gentle way in your dream, unless you make a violent wish for it.

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This is one of the interesting points of making a dream work for you. If you make violent demands, you will certainly receive the results in a violent manner. For example, there is the story of a man who was down to his last dollar and sleeping in a park in a big city. He knew enough about occultism to get money. But in desperation, he threw himself upon the ground and, in a violent manner, demanded ten thousand dollars in a hurry. A few hours later he caught a boxcar, landed in Kansas in three days, and was thrown off the train in the midst of a cyclone. Picked up by the heavy winds, he traveled several miles and landed in a pile of rubbish where he found a pocketbook with ten thousand dollars in it. Unable to locate the owner, he was in possession of the sum he had demanded—but the price was a broken leg and cracked skull.

OK, back to dreams. Don't leave the bed on awakening until you record on paper the thoughts in your mind. Become an independent viewer of your dreams. Remember that memory dreams will show you your karma and why you are spending time on this Earth Plane.

Fourth, spiritual dreams. These dreams consist of (1) pre-cognition, (2) illusion, (3) Soul traveling, (4) astral traveling, and (5) clairvoyance.

These are the most practical of all dreams. Mostly they are dreams of your future. One of the best books on this is *An Experiment with Time* by J.W. Dunne. He does a whole series of experiments on dreams out of the body and beyond time, and records his work.

The spiritual dream removes the space-time concept and gives power over the mind. This was one of the ways of the prophets of old. Elijah of the Old Testament used this method on several occasions. Joseph was an interpreter of dreams—remember? The time-space warp was a part of that method used by the old prophets—in dreaming you find a time-space warp and enter it to get out of the universe into the beyond.

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This was what Dunne was so concerned with in his study of dreams.

Dreams played an important part in the ancient days, and they should today. But many people are so sunk in materialism they forget that dreaming is important.

You can change much through dreams, but you must use your imagination and will to handle them. The body requires rest, but Soul doesn't; It leaves the body to go into the cosmic worlds to gather energy, which is passed to the body through the silver cord.

It might behoove you to make a study of dreams sometime. Read and study the books which Manly Palmer Hall wrote on the subject.

More later.



157. Education and Hypnotic Suggestion

November 21, 1964

My Dearest One:

The truth is that the world is so loaded with materialistic ideals that people in all offices, both public and private, are only seeking a way to have power over others; and that way is the dollar. Most of them would make J.P. Morgan look like an angel.

This brings up a question: who among us has been able to avoid the common dangers which surround us, many of which are deliberately placed there to hurt and oppress us, and to make us bow down to authorities to whom we pay salaries and give benefits to work on our behalf?

Tyrannical plans—whether here or elsewhere, whether now or in past centuries—all have a certain pattern. When the principles behind them are understood the plans are easily recognized.

The pattern might be described something like this: To get people into their clutches, tyrants must appeal to the weakness of the majority. What is the weakness of the majority if it is not the need for the feeling of security? The principles which make tyranny work never vary. The difference is only in the way they are applied—the cloak with which they are clothed in any particular time or place.

Tyranny is achieved by actions, and these actions are achieved by the clever use of words. Security is a tricky word; if the people are not careful, it tricks them right into slavery. Any person or group that offers someone security should be put under close observation. Somehow or other, people fail to relate things properly. While the physical body does need food to maintain life, and does need protection from extreme climatic conditions, security in the true sense is achieved by a developed mental capacity.

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A mental capability is something you can sell and yet not part with. It's something like eating your cake and having it too. The Bible authors were not stupid: They advised storing your treasures in heaven! If people could read, they would know that meant wisdom and knowledge in the mind.

If one would follow the wise biblical instruction to prove all things, he would not get into so much trouble. He is not going to get out of the trouble he is in, unless he does start following that instruction.

The Russians claim that psychopolitics is a study of force. Much can be learned from them, for they know what they are doing. They know what they are saying when they speak of Western stupidity, for Westerners are too blind to understand what the Russians are up to. Force, in the sense used by the Russians, refers to things that work. If the people are to be brought to the point of accepting the security of the state, they must be deprived of independent means of achieving that feeling of security. Hence, the first objective is to make the people feel as insecure as possible. Like testing a cake to see if it's done, the people must be tested from time to time to see whether they are ready to have their arms twisted again.

It has been a common assumption that mental capacity is achieved in schools, hence the establishment of public education. But how many people know there is no education in public education? Hardly any.

It has been generally considered that teaching and training constitute education. That is not true. Teaching and training pertain to the faculties of the psyche—memory and imagination. Education pertains to the development of the mind. The mind and psyche are two different things. Education means mind development. Development means to bring forth, draw out; and education pertains to the drawing out of the mind. Educators don't seem to know much about the mind, but only

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the psyche. It seems to be a twist of thought, but it's true, and I'll try to prove it.

A knowledge of mind development requires a profound knowledge of hypnotism, because the forces or factors involved in hypnotism are directly opposed to those of mind development. The mind is only developed or brought forth as the hypnotic forces are overcome or subdued. The communists laugh at our ignorance of hypnotic forces. They say the stupidity of Western civilizations is best demonstrated by the fact that Westerners believe hypnotism is a thing of the mind, of attention and a desire for unconsciousness.

The ancients wisely said that ignorance is the greatest evil. Ignorance of the use of hypnotic suggestion in children's textbooks doesn't prevent them from harming children. The Russians correctly state that the subject of hypnotism is a subject of belief. It makes no difference whether the belief is ideological, religious, or otherwise, but belief is hypnotism. Backward nations are only backward because of their ignorant beliefs. We are in a mess because of our own beliefs. When Americans had high ideals, they had a hypnotic stimulus to get them somewhere—today they have no such ideals.

Teaching implies the attachment of ideas and images. Early attachments are all hypnotic, and care must be exercised in raising a child. Children are taught to associate imaginative ideas with words—this is strictly hypnotic. Words are made up of radicals which have specific and fundamental meanings. The faculties of the mind require meaning in order to function. When the faculties of the mind fail to function, a state of hypnosis exists. Current teaching methods are becoming more powerfully hypnotic. Not only are they hypnotic, they are engineered to produce beliefs and an ever-increasing sense of insecurity.

If we are going to save ourselves as well as our minds, we shall have to become wide awake and pay attention to what words mean. When we come to see what words mean, we come

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to see what education is. Some think they go to school to develop their intellect. They go to hypnotize their imagination. Intellect is a gift of the mind, and the mind is not considered in public education. The faculties of the intellect are reason and intuition. The trouble is that people are taught and trained but have no intellect. The intellect is the rational mind.

I will make the next letter on the rational mind.



158. The Rational Mind

November 24, 1964

My Dearest One:

This is a continuation of the last letter on education and the hypnotic suggestions, which are used in our teaching methods today.

Education pertains to the development of the intellect. The intellect does not believe; it knows. It is our source of real knowledge because it has direct lines to Soul. The intellect is not subject to hypnotic or psychological force. The intellect is the thing which saves the psyche from its irrational hypnotic beliefs.

The human race is in a period of great change. We need the knowledge of the mind to protect us from the oncoming hypnotic weapon of communism and tyranny. For the first time in nearly two thousand years, people have a chance to break loose and be free. This can be done by mental development, by putting real education into public schools, and by people learning how to develop their intellect.

Too many people think time takes care of things and that a glorious new age is about to drop into our laps; no such thing. We climb a hill by the effort expended in overcoming gravity. We can bring freedom out from under the force of hypnotism only as we expend the effort to overcome hypnotism. Tyrants are not likely to throw away their rackets. It is time for thinking instead of wishful living. The art of education has been lost for ages, and because of that, the church has had to resort to the best teaching methods it knows of. This is not to be confused with putting religion in schools. It's a matter of putting education in both the church and public school. What difference does it make if the school uses the word *thought* and the church uses the word *Christ*, as long as we know they mean the same thing?

Language is an extremely scientific thing. Letters and characters are symbols which have inherent meanings. Compound

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characters also have inherent meaning and false dictionary definitions do not change them. If and when one is not aware of what he means when articulating, he is thinking from the lower faculties of the psyche and is asleep in hypnosis—or as the ancients said, drunk with ignorance. It is the meaning that counts, not the word.

The real mind in man cannot be impressed but only drawn upon. How, then, can anyone have mental illness as claimed by certain elements of the medical profession? The hundreds of thousands of persons in our mental hospitals are not suffering from mental illness. They are suffering from disease of the psyche. The psyche is the producer of both physical disease and so-called mental disease.

Knowledge cannot be put in from the outside; it comes only from the mind via the intellect. That is why the ancients always said that Soul was ignorant—they meant that Soul was only the transmitter of the real intellect into the outer world. So-called thought today is a freewheeling thing that runs all over the place like a drunken driver. The only thing which nails it down is hypnotic fixations, i.e., beliefs. You learn to respond to certain words according to ideas you have acquired; but what does a certain word mean, and why does it mean what you think?

In other words, how are you going to think when your thought is governed by words filled with imaginative ideas which aren't truth? When governments are run according to words filled with imaginative ideas without meaning, what can be expected except tyranny?

Education and the achievement of spiritual understanding is founded in the right use of speech and symbolic characters—which adds up to language. The misuse of speech and language corrupts the psyche, preventing the development of the intellect, and is the prime producer of all disease which the human race has tried to avoid for countless centuries.

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Education, then, fundamentally pertains to the right use of language and the development of the thinking apparatus to produce intelligence and understanding. When we turn out products from our schools according to such standards, we will have men in government who know what they are doing and why they are doing it. And their motive will not be for tyrannical control.

Generally speaking, the waking state is not considered a hypnotic state. But this is a great mistake. Any hypnotist knows that the suggestibility of the waking state is what he uses to produce the state called hypnosis. If the waking state is a state of suggestibility, the waking state is itself a state of hypnosis because a state of suggestibility is a state of hypnosis. The politicians know this and that is why they have implanted hypnosis in our schools. The objective of their effort is to downgrade the child's beliefs and increase his suggestibility. As a result, we may someday have a nation of faceless robots.

Our tremendous increase in juvenile crimes can be traced directly to the conditioned training our children are receiving in schools today. For this reason, many children are being removed from public schools by their parents and put in private schools to prevent them from becoming mentally crippled for life. The public is paying to permanently brainwash their children to make the same conditions possible in America which recently happened in China.

This brainwashing that children are receiving in schools today prevents the natural growth and evolution of the brain into a normal whole. It is this growth which enables the child to develop an individual mind. When this is interfered with, the child becomes a faceless idiot who is susceptible to any form of suggestion he is given.

This puts the raising and training of the youth of this nation under the hypnotic power of the educational program and the entertainment groups in this country. Look, for example, at

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what happens when a group like the Beatles makes an appearance—not a normal thing for an audience to get so wild about. Wild behavior of the negative sort is under the power of the lords of the lower worlds.

More later.



159. The Illumined Mind

December 20, 1964

My Dearest One:

This letter is on the illumined mind, or what is called the enlightened mind. Those who were considered to have this type mind were leaders like Buddha and Lao-tzu. This is the type of mind Rebazar Tarzs is striving to lead us to.

When Dr. John spoke to you the other night in answer to your question, he was merely stating that he would be with you forever, in terms of universal Spirit. He is not a separate entity from the Spirit, but of the Spirit. This is the key secret that all great savants have known. As Christ said: "I speak not of myself: but the Father that dwelleth in me, he doeth the works." See what he was saying?

To be one with Spirit means you are within Spirit, have knowledge of It, and are able to be possessed by It. This Spirit is what Sudar Singh calls the Master Power. You never accept this Spirit, or power, but It accepts you. Once you have received It, then you are able to understand that It has taken you over. You are then omnipresent, omnipotent, omniscient—all-present, all-powerful and all-knowing. Not that *you* are, but that Spirit is working through the instrument of the flesh!

This is what is known to many as (1) the transcendental consciousness, (2) the Divine Presence, (3) the Divine Spark, (4) the Buddha consciousness, (5) the Christ mind, (6) the illumined mind, (7) the universal consciousness, (8) the cosmic consciousness (a limited term, of course, referring only to the material mind, but often used for the true enlightened mind), (9) the enlightened consciousness; and (10) the Light within. Oh, yes, it is also called the Audible Life Current by the Shabda Yoga people.

This Divine Presence (the term I'll use) is that working principle of the creative spark, or God, as you wish to call the un-

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known Deity. Anyway, it is the creative principle working through man—the principle which creates life through a living form, be it plant, animal, or human. This is explained a great deal in the book manuscript I wrote called *The Flute of God*.

The life of Christ according to the Gospels is a living reference to this principle within all men. He shows how It operates through healing, feeding, raising the dead, walking on water, etc. This Divine Presence releases you from concern for persons and things; It releases you from concern for clothes, eating, and drinking.

The basic rule, or principle, is, Nothing can enter one's life except through his consciousness! Now this is what the hypnotist knows, whether he is a politician or a salesman. He knows if his suggestion can enter the consciousness of the individual or the group that he wishes to influence, then he can sway them to fall under his control. This is what the communists discovered long ago. This is what a society attempts to do in order to survive as a specific society, like the Americans, Russians, or French. Crime and other social problems vary according to the particular group. What is a sin or problem to be punished by the law in one nation may not be a crime in another nation. So you see, it is all in influencing the consciousness of the group or nation's people about what is right for that society.

The whole idea here is to reduce the spirit of man, rather, to separate his attention from the Divine Presence within him, to that outside himself. But once you have caught a glimpse of this illumined being within you and hear the Sound Current, you cannot accept the ways of man as part of yourself.

The second principle of being that Spirit within all is to make an effort to be one with Spirit. Now this is different from being one with God, as metaphysicians generally argue that we should be, but one with the ECK, or the Spirit. Remember in *The Far Country* manuscript where Rebazar Tarzs separates

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the ECK from the SUGMAD? He does this to clarify that God, or the SUGMAD, is so far above man that he cannot be a part of IT, but instead he is of IT. This means that he must be a Co-worker with God through Spirit, for he is originally Spirit and will know It by dwelling within, conscious of the Divine Spirit.

The third principle of being is never to use the sword. This means never get into a mental argument with anyone—including yourself. Remember that Christ said that a divided house cannot stand and that by using the sword against people, meaning anger or thinking thoughts which are bad, one is defeating himself. The ECK Spirit within will withdraw when anger is aroused in a person. This is why the ECK Masters say not to use anger; Rebazar Tarzs points this out in *The Far Country*.

The fourth principle of being is to surrender to this spiritual being within one's self; rather, surrender to the spiritual power of the ECK, for It takes over and takes care of all things in one's life. This is the understanding that when spiritual illumination begins, there comes the knowledge that the whole Kingdom of God is within you, already established there. It is for you to enjoy its blessings, but you have to find a way to bring it forth into expression.

As you contemplate and ponder on these things, you come to a place where there is nothing more to think about. You often think this is boredom, for you have said it all, thought it all, and have declared or affirmed it all; and you have come to the end of all that. Now there is nothing more to do but to become very still. And you find that in the very moment that you become still, you achieve something; something jumps up from within you. It is something of a transcendental nature, something beyond the human state. Something jumps into your awareness that you yourself have not been declaring, affirming, or stating, but which you are now hearing and receiving from the depths of your being. You have created the circumstance through which this transcendental hearing and knowing can

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take place; you have known the truth and now see, hear, and feel it taking place.

You then learn that (1) truth is Spirit, omnipresent, omnipotent, and omniscient; (2) God does not respect the human person; (3) man cannot influence God, but he can influence the nature spirits, which is entirely different; (4) this Divine Presence cannot leave you under any circumstances, regardless of what you do; (5) the recognition or awareness of the Divine Presence can free you from all material and mental laws; (6) all you have to do is to have a conscious awareness of It constantly in your life and let It do the work; and (7) listen to Its voice or sounds, whatever they may be.

All for now. More later.



160. The Case for Divine Wisdom

December 29, 1964

My Dearest One:

This letter concerns the case for divine wisdom. Since wisdom belongs only to God, you must become a lover of wisdom instead.

Therefore, the true meaning of a philosopher is that he is a lover, not a possessor, of wisdom. The wisdom that you and I and the philosopher seek above all things is the philosophy of being: what being is, and what non-being is; and if there is any difference between them, what that difference is.

All knowledge and wisdom is relative—relative to truth—and the love of wisdom leads to the search for it. Therefore, philosophy is the knowledge of general principles. But in order to get this knowledge, one must make use of the divine gift given by God to each individual: the use of his imagination.

The use of the imagination is the start of the work of knowing what the Divine Reality is. Or what God may be! God is. Therefore, for us, God is Light first, then Sound second, and then IT is Light and Sound together. Experience this, and you will suddenly become one who has no concern anymore for life as the average man knows it—no concern for clothes, food, or housing. You will be more interested in dwelling in the center of this Light and Sound.

This Light and Sound is what is known as the ultimate. Even Christ spoke about it in the New Testament. All saints, savants, and saviors have preached this; however, many have kept it secret because they didn't want the masses to defile the Word. You see, the mind doesn't care how it uses its creation as long as it can use that creation. Spirit is the actual creator, but the mind acts as the instrument, and it doesn't care how it uses the creation. This is why merely telling somebody about your creation before it is completed can destroy it for any further use.

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An example of this is a writer who thinks up an exceedingly good story. But instead of writing it, he tells it to his friends. The story idea is expended through talking rather than writing.

The mind is the official instrument through which Spirit manifests Itself on the material plane. Mind is only a channel and not a creator, as everybody thinks. This is the great mistake which the educators make—they believe in developing the mind to that point where it becomes a great container that holds much knowledge. This is what we know as the reflective system. The subconscious reflects back the knowledge when it is needed—rather, called upon. Like the recall of data, this is the basis of all modern education: to get a good recall in the functioning of the mind.

Instead, one should learn to set aside the mind and let Spirit flow through. This is the real function of the mind: to cease the flow of thoughts through the head. The watcher, Soul, which is the real you, becomes that which is reality—such as you had in your journey during the night! The most ignorant man in the world can become the wisest by using the method of blanking out his mind and letting the Real Self take over. Jakob Böhme, a sixteenth-century mystic, did this accidentally one day while working in his cobbler's shop. All the knowledge of the universe came to him while he was standing outside his body gazing at a pewter dish upon which the sun was shining. Following his first experience at this, he learned the art of getting out of the body and looking into the mystery of the divine, which held the secrets of wisdom. But he wrote some books and told others about this. As a result he was drummed out of the little German village where he lived, told never to return again. Even the preacher did a sermon from the pulpit about him and refused to shake his hand.

This is the problem of having the illumination and traveling outside the body. Nobody believes you, and they subject you to torment. They will destroy you and make you afraid to speak your mind. You will doubt your visions, out-of-body experiences,

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and your own thinking power. So it behooves one never to talk about what he is doing in the esoteric world, because it can cause a destruction of his own dreams. The dreams one has are his own private property.

So you see that by not being a possessor of wisdom but a lover of wisdom, you can never hold on to your experiences nor to your findings unless you are careful. This is why so many teachers and savants have trouble on this earth plane. They discover a piece of truth and hand it out to their students, or to the general audience that appears interested in this teacher's words. But a teacher can never tell how many of these people are going to throw away his words. It's as Christ said to his disciples in the Gospel of Matthew, "Neither cast ye your pearls before swine," which means the same thing that I spoke about here!

Often a person who receives your creative thought is never outwardly a destructive person, but the mind power he throws off can hurt or destroy your creation if you tell him about it. This is why most first-class writers never talk about their work, but do the job and let the public buy it to read. They know that the invisible influence from a thoughtless mind can tear it apart.

It would be of interest for you to reread the Gospels occasionally to see how Christ evaded the questions of those who wished to destroy him. All men in the public eye have undergone this sort of treatment from the masses. Nobody in the public eye can escape it, so it means we have to keep ourselves out of the public's gaze if we're not strong enough to withstand the onslaught.

Ways of destruction are as follows: ridicule, sarcasm, satire, nagging, scolding, blunt talking, and any other negative thing which might bring about unhappiness and a lack of self-confidence. Since most people are destructive in some way, one must find self-protection for his own peace of mind. It can be done with a lack of resistance, as Christ said, "Resist not," or by

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throwing up a white wall between yourself and that person who is trying to upset you. Another way is to mock up a mirror and turn it so that it faces your aggressor. This all calls for a cool mind. By doing so, the very thing which your aggressor is trying to do reflects and strikes him. When the energies he expends toward you cannot find a target, they will always return to the sender. This is what Saint Paul meant when he said, "Whatsoever a man soweth, that shall he also reap."

There is much more about this which I will give you later in other letters.

More later.



161. The Universal "I"

January 1, 1965

My Dearest One:

This letter goes into the subject of "I" from the universal viewpoint. It is one of the most interesting studies of all those we have covered in this series of letters.

Now, the universal "I" is that which speaks from the God Consciousness of the individual. Further expanding the subject, we can say that the universal "I" speaks through the consciousness of man. This is what might be termed the abstract versus the imagination.

Edward Hunter explains this in his book *Brain-washing in Red China*, in which he talks about a man who was brain-washed by the Chinese. The only thing that saved him was his final hold on a visionary ideal of Christianity which he had. This alone held when all other things had been washed out of his brain: this universal "I," the truth, the imaginary symbol within him, or the world of visions. It was only a tiny spark, but a spark which grew into a roaring flame when he was at his lowest ebb, ready to give in to their desires.

Now, this is what makes people different—the priest different from the common man, the master different from the people, the ECK Spiritual Traveler unlike anything you know, the dedicated people different, or the illumined man different. They have that visionary glimpse of the universal "I," the imaginative insight into something that nobody else has. You can always tell this from certain signs about them: (1) the way they carry themselves, the poise which is not physical or mental at all but a certain something which is different from other people; (2) their eyes have a glitter or gleam which no others have; (3) they speak differently, not usually of themselves but of other things; (4) their goals are far different from anything we are accustomed to; and (5) they do not speak of Christ, the Redeemer, but of themselves as the self-redeemer.

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To explain this point: Christ left no message that he was the Redeemer, but he said that every man was his own redeemer. Saint Paul was responsible for this fallacy, because he wanted the people to lean upon Christ. I have a hunch that Saint Paul's policy, laid down as the foundation of the Christian church, was what caused Christ to pull away from it during the latter centuries. Therefore, Christ is not to be recognized in a sense as the savior or the Redeemer, but every man is his own savior and redeemer.

When the ECK Adept speaks in the term "I," it means that he is speaking from the universal, or higher, consciousness. Christ said, "I am the way." He meant that the spiritual "I" was speaking through him, that God used his consciousness to speak to the people. It is a door to the more abundant life. I am—I have God-given dominion.

As one ponders the word "I" and contemplates upon it, he comes to realize that it is not something or a being outside the body—but the governing force, the infinite nature of Soul, the Divine Presence, or the ECK Spirit, whatever you wish to call it. This "I" is working through you to the outside world.

This "I" is what you give yourself over to, enter into and become. It is the essence of To Be—or Beingness. By entering into it, you enter into the Audible Life Current, or the master power, the ECK, as the Masters call It. You can then take up the art of Soul Travel and visit any plane you desire. Or you can enter into any life you wish—you can be part of the sea, the fly, the cat, the dog, or the motor in a car. This morning while I was sitting on the beach, the flies started bothering me. So I expanded the consciousness of this universal "I" and entered into the entity of these flies and told it to take them away. They didn't come near again while I was sitting there.

Now to give you a little further explanation how this "I" operates. Freud caught a glimpse of it but couldn't get it out of

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himself very well. He pointed out three parts of the self: (1) the ego, (2) the id, and (3) the superego.

The ego is that part of the self or mind which is looking for survival of the physical body. It protects the body from the id, which is the self that is always wanting to do something primitive, such as follow out its impulses of killing people, injure the body, or insult the mind. It is responsible for those wild acts of man which inflict harm on others or himself. The ego is interested in pride, stubbornness, and other forms of human nature that are negative. Now, the superego is the "I" which comes through if it can get past the other two beings inside the individual. It will take over if allowed.

Those who are under the influence of the universal "I" hardly have any concern for their fellowman or themselves, for they know that everybody is at the right point in life according to their consciousness. It is the consciousness of the individual which determines his actions in this life. It is that consciousness which stays immortal when the body passes on, and the individual Soul goes upward through the planes into the world of the SUGMAD, where It is the spiritualized consciousness only. There It is aware of all life and all things. One can develop this consciousness in life here if he knows what he wants.

All that is required is a realization of the word "I," but this doesn't mean that it is easy to attain. When Christ said, "Before Abraham was, I am," he was pointing out that as the individual consciousness, he existed before the name Abraham was given to an individual consciousness on earth; that he was living in the universal "I" before Abraham. Nobody could understand this.

When a teacher, guru, master, ECK Spiritual Traveler, or one who is highly spiritualized says, "Come unto me and I will lift you up," he means the universal "I" will do this, not he as the individual. This is why faith is required at first: that is, until the follower learns what the guru is speaking of. If the

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guru is not a true teacher, then he will speak only in the terms of "I" the ego, not "I" the spiritual consciousness. But you can tell this by the way he says it. Don't worry how you'll know; you will—mainly through intuition.

More later.



162. Nonpower

January 5, 1965

My Dearest One:

This is on the nonpower, the principle of assuming the powers of the world—the negative power of sin, disease, unhappiness, the lack of supply, or lack of peace of mind.

These are not actually powers: they operate as powers only as long as we individually—and the world collectively—can be made to fight them, to argue against them, or to seek a power to destroy them.

The way to harmony, whether in health, business, a profession, art, or human relationships, is not found by invoking a God-power because this God-power already is omnipresent, omnipotent, and omniscient. It is already active where we are.

The place where you are is holy ground, because the presence of God (or I should say the ECK) is already there. If we make our beds in hell or walk through the valley of death, we need not fear, for the very presence of the ECK Spirit, which we would invoke, is already where we are. Omnipresence, omnipotence, and omniscience are our assurance of that which we are seeking. It is all-present, all-powerful, and all-wise. That which we are trying to contact is already here, that which we believe we can gain by sacrifice is already where we are—omnipresent, within our very being, and within our own consciousness. The Christ is already born within and is only awaiting our reception of it.

Therefore, the two basic factors we need regarding this Divine Presence within are (1) to recognize It and (2) to acknowledge It. We need nothing else. Yet, there is a third part: the process is the shifting of our attention from the outer self to the inner self, in which this power dwells. So it is actually taking the attention off the external part and transferring it to the internal. Attention is the whole key; this is how you realize you are the

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divine self and can make your movements over the universes. It is a matter of taking the attention from one point to another.

When Spirit comes in contact with matter, It creates pain. Smart people know this and therefore try to create either physical or mental pain for the masses. One of their uses of the nonpower is to create all sorts of national problems which affect everybody in some way or other. This will shift attention from the inner to the outer. This is what they want (mainly to build fear). By building fear through many ways—like taxes, fear of loss, and bodily harm—they bring the individual in line or under control. The easiest way of handling a person is to give him luxury and then threaten to take it from him. This will whip him in line every time.

The next thing is to get his mind completely under control by making him fasten it on some phony outer program like agitation and problems, which stirs up the masses. Once this is started the individual can get upset by reading the newspapers and listening to radio and TV commentators. These are always the harbingers of death—those who live on the decay and moral degeneration of society's troubles. They make news out of its troubles to serve the purposes of the leaders.

These are the powers of the nonpower. They are powers because we give them power. Since truth is the only real power and works in only one way—that is, for the best of man—then it is subject neither to being held in power nor dismissed. It is always there—all one has to do is to recognize and acknowledge it.

We are all unfolding in our states of consciousness, and our outer experience will never be greater than our inner unfolding. The only hope we have for better health, increased success, and more harmonious human relationships lies in the development of our consciousness.

Only one thing can bring this spiritual consciousness to us, and that is the realization of the presence of the ECK Spirit

within. Before we can realize that presence of Spirit and express our real consciousness, we must learn to still the human mind and the activity of the human senses. We do it to the degree that permits us to become consciously aware of the presence of the ECK Spirit, consciously aware of the divine activity in, through, and of us—as our consciousness. God, the Divine Being—rather, the Spirit of God will individualize in us as the ECK. (This is the same as the Christ, the Buddha, or becoming one with the Audible Life Current.) It will become our individual consciousness, and that consciousness is the savior of our world. That consciousness will lift our world up from the natural sense of existence into the spiritual reality.

The process of stilling the activity of the human mind and senses is known as contemplation. Although contemplation of itself is but a means to an end, the end is to achieve the spiritual life in ECK. As human beings we have become separated from our source of life. That is what makes us appear as human beings. We have turned a divine and spiritual experience into a material one and have made finite that which is really the life of God made manifest as you and me. But when the consciousness has opened and the ECK entered, we can say as Jesus did, and really mean it: "I speak not of myself: but the Father that dwelleth in me, he doeth the works."

The purpose of contemplation, therefore, is to open the consciousness to the inflow of the ECK so that it becomes spiritualized; it becomes the ECK Itself in individual expression.

In creative contemplation the seed is planted so that the creative principle can act upon it and produce fruit after Its own kind. Instead of being cluttered up with the idea of demonstrating something in the realm of effects—some expected form of material goods—consciousness must be receptive and responsive to truth: open to God and to the unfolding of divine consciousness.

Therefore, let us, above all things, be expectant of a greater

degree of harmony in our human experience: which is, in reality, not human—but a divine and spiritual one. Stilling the human senses doesn't mean completely stopping our thinking processes, for no one has succeeded in doing that. But those who practice contemplation can tell us there comes a time when human thought stops of its own accord and the inflow of the ECK Spirit begins. At once we recognize and acknowledge the Spirit as of Its own. Stopping the thoughts can be done to some extent, but then the thinking process breaks out again, stronger than ever. This is one of the problems which happens in the beginning when one starts practicing contemplation.

What we do is learn to give no thought to the thinking processes going on during contemplation, and soon they will not bother us. Suddenly we find ourselves standing aside, watching these thought processes as if we are another individual. And indeed we are, for then we are in the Soul body, acting as the silent watcher. It's like watching a movie!

More later.



163. Raising the Consciousness

January 13, 1965

My Dearest One:

This is to take up the subject of raising the consciousness to that level where one can dwell in the heights of the spiritual worlds of ECK.

This is actually lifting the consciousness above the level where you have met your problem. If you can rise high enough in consciousness, the problem will solve itself. That is really the only problem you have—to rise in consciousness. The more difficult it is—the more deeply rooted the problem is in the mind or thoughts—the higher one must rise. What is called a small problem will yield to a slight rise in consciousness. What is called a serious difficulty will require a relatively higher rise. What is called a hopeless problem will require a considerable rise in consciousness to overcome it—but that is the only difference.

Don't be bothered about trying to straighten out your own or other people's problems by manipulation of thought. That will get you nowhere. But raising your consciousness and the action of the spiritual force will do the rest.

Christ healed sick people and reformed many of those on the wrong path by raising his consciousness above the pictures they presented. He controlled the winds and the waves in the same way. He raised the dead because he was able to get as high in consciousness as was necessary to do this.

To raise your consciousness, you must positively withdraw your attention from the picture for the time being. Then concentrate gently upon spiritual truth. You can do this by reading the Bible or any other spiritual scripture that appeals to you, such as *The Shariyat-Ki-Sugmad* (the ECK Bible); by going over any hymn or poem that helps you in this way; or by using one or more affirmations that you know. But be careful not to become tense, for being taut only defeats the purpose.

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Raising our consciousness will enable us, sooner or later, to get out of any difficulty on the face of this earth. This may seem like a rash statement, but it needs only a fair trial to prove, without a shadow of a doubt, it's a just one. You don't have to take anyone's word for it; simply try it for yourself and see.

Spirit is omnipotent, and man in Its image and likeness has dominion over all things. This is said in the first few verses of Genesis. It's an inspired teaching, and it is intended to be taken literally, at face value. *Man* means every man, and so the ability to draw on this master power of Spirit, the ECK, is not the special prerogative of the mystic or saint, as is so often supposed. Nor is it even of the highly trained practitioner who can heal or help those in trouble.

This is because it is God who works and not you. Your particular limitations or weaknesses are of no account in the process. You are the channel through which the working of Divine Spirit, of ECK, takes place, and your raising of consciousness will really be just getting yourself out of the way.

As for the actual method of getting out of the way, like all fundamental mental things, it is simplicity itself. All you have to do is this: *Stop thinking about the difficulty, whatever it is, and think about the ECK, Spirit, instead.* This is the complete picture, or rule. And if only you will do this, the trouble, whatever it is, will completely disappear. It makes no difference what kind of trouble it is. It may be a big thing or a little thing; it may concern health, finances, a lawsuit, a quarrel, an accident, or any conceivable thing. But whatever it is, reversing the thinking on it and putting your attention somewhere else, in the ECK Spirit, will be all you have to do. This couldn't be simpler, and yet it never fails to work. All it really is, is the shifting of the attention from one point to another.

What we are actually doing is establishing two powers in this universe—when there is really only one power. For the ECK, the Spirit power flowing out of the throne of God, is all

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there is. There are no divisions of It; there is only one power. Therefore, we are separating ourselves from this spirit of goodness, or positiveness, or what others might call God, by emphasizing the evil or bad conditions in our lives. When we look at a situation or a person through the attitude of what is bad, then we are falling under the Law of Karma. For whatever we know, feel, or expect in the world of negative (bad), we receive that. But we can live above this by dwelling upon the aspect that God is omnipresent. Therefore, the condition cannot be bad.

So we turn our attention to the condition with the consciousness that it is not a bad condition but one of truth, for the ECK Spirit dwells within that as well as within ourselves. This is a unifying force. And we are, in a sense, hardly anything. The fact is that this state of living in God is not a state of power at all. God is a nonpower state. We look and see, acknowledge and understand that IT is within us, as a divine unit. But IT is also within the cat, dog, ant, and people. Knowing this, what fear does one have of lack, terror, and violence? None whatsoever.

Seeing this, we know that a police force is only needed to control the consciousness of people, not their behavior at all. This is the way a national or local police force works: controlling the consciousness of people with the idea that arresting a person for his behavior—good, bad, or indifferent, or contrary to the law—is only working under the material laws or the Law of Karma (Law of Cause and Effect).

Then we know that nothing is impossible. For once we raise our consciousness above the laws of materiality, then no one is able to hurt us, because the Law of Karma only exists as much as we give it power. See the difference? This truth is one of the mightiest of all truths. Why is a body in bad health? Mainly because we wish it to be or we don't know the ways to dissolve its problems, but mostly because we give bad health the power to act upon our body. Therefore, moving our attention from anything of a negative nature will dissolve bad health; but our at-

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tention must go to something which is of a spiritual nature, as I have said before.

Taking our attention from a bad problem and putting it upon something else within this universe of wrong will only create another bad problem, although we may get rid of the old one. By raising our consciousness to a higher plane in ECK, in the world of spiritual forces, then we are able to resolve the problem.

Sooner or later you will come to understand the terminology used by various groups, and this will resolve a lot of confusion in your reading and listening. Semantics is the real basis for understanding. And once you solve this, you can raise your consciousness to the higher worlds of ECK whenever and wherever you desire.

More later.



164. Living the Life of ECK

January 23, 1965

My Dearest One:

This letter takes up the subject of living the life of ECK, or living constantly within the spiritual center. It is so simple that we always keep missing it—overlooking what it might be.

Take the example of the monk in the monastery who works, lives, and hardly gets outside his cloistered world. He is cheerful, apparently happy, and never sees anything wrong in his little universe, because this is where he has determined that God wants him. He is willing to go along with this because he has no other spiritual choice. Otherwise he could, of his human will, quit this life and go out into the world, either in a secular existence or working for the church some other way. But since he believes that God intends for him to use this cloistered existence, he has no quarrel with it. This is the state of his consciousness. Since that voice within him directs him, he has no desire for outer things—only what he wears, what he eats, and what is expected of him by his abbot.

In other words, we are like the monk. Our consciousness can be taken over by that ECK force within us, and It can direct us to live in our own little universe in the same way. We are not concerned with anything that happens outside this little world that we are living in. Nor are we concerned with the same things as others. Within this little universe, which is God's universe or what Christ called "the Kingdom of God," we are taken care of—because it is a community of its own, self-contained and directed by the universal force of the ECK Itself.

Now, to digress on this point. We live in a community—San Diego—which is self-contained. It has food, shelter, clothes, and all that a person needs in order to justify living here. It has all that a person should desire to keep himself, both on the inner and outer. For us, the city is based upon the Kingdom of God—in other words, it is the outer replica of the Kingdom of

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God. It is the reflection of the true kingdom or that which God has established in all people. Remember that Christ said, "In my Father's house are many mansions"? So the universe which you carry about with you is that Kingdom of God within. The Kingdom of God is only your world, or what we call your consciousness, your aura, and your invisible cloak. It is always your world, and how you look at it is what makes it good or bad; it is always essentially good, but you can make it what you desire. It is like a person living in a town he doesn't like. To him the town is bad, but to others it is good.

Within this kingdom is the source by which you are sustained. It has all the spiritual food, clothes, and whatever else you need. They are given form through the ECK Spirit, which is the sustaining power for the outer world. Again Christ said, "Take no thought for your life, what ye shall eat, or what ye shall drink." He meant that the Spirit which is within will take care of it. So you now come to the point that this sustaining power is the Life Force, or God, or whatever you wish to call It. Master Sudar Singh calls it the Master Power, or the ECK. This Life Force is not at all concerned with good or bad; It is concerned only with making forms. It is the creator of effects which appear in your life as events, circumstances, and situations. This is all that It is concerned with, nothing else.

Therefore, the ECK Life Force (God, if you want to call It that) is not concerned with you nor me nor anyone else. We are the instrument through which It flows. On the human level, we are involved in trying to handle this Life Force through the imaginative faculty which gives us the outer effects of what we are seeking. This is what is known as the manipulation of cause. In reality, this ECK Life Force is the creation or what we know as the creator—which is using each individual as an instrument to create the outer effects. It is the true reality of all things.

When we rise above this use of the imagination to create effects, we come into a better life. That is, we are not really

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rising above it, but we are changing the consciousness from a human to a spiritual one. Understand? We have several types of consciousness—the animal, the materialistic, the human, and the spiritual. These can be broken down into a hundred different types. You can make your own categories if you like.

So you see, we live in a spiritual house (universe or world), and this house is going to be as spiritual as we make it. We can't allow it to fall into disrepair but can keep it elevated. We do this through the reading of certain materials which are spiritual, associating with spiritual people, and thinking in terms of spiritual things. All this makes for a spiritual world. It is the ECK, or spiritual, viewpoint which makes it so—looking at the world with a nonattached view and wishing all things only the best. This is, in essence, the spiritual life or living the spiritual life in ECK.

So you see that by becoming one with ECK we live better. Being one with ECK is only a term or a phrase which trips many people. It simply means that we are living in a spiritual consciousness and there is no struggle to get there. As Doctor John keeps pointing out, don't fight or struggle to get there or stay there once you spiritualize the consciousness. It is simply sitting and doing nothing, as the Zen Buddhists keep saying. It is letting yourself be patient in all things—it is putting a check on all your urges to do something which confuses you. In the Physical and Mental world, there is a Law of Activity which goes like this: The more you do, the more you will do. This makes it apparent that you keep making up cycles of activities until you're so loaded with activities you are distracted by the overload.

The ECK spiritual life is concerned with slowing down the processes, directing the thoughts to contemplation, and meditating on some spiritual truth from a sacred scripture; not allowing oneself to be stampeded into urges nor allowing oneself to follow out desires. There is only one desire and that is to dwell in this spiritual consciousness. And by dwelling in it, your

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whole universe changes. This universe is your Kingdom of God, and by being here you have all things given to you.

So you see, when Christ said for all to seek first the Kingdom of God, he was saying simply to fulfill our obligations in spiritualizing the consciousness. It doesn't mean that you must always keep your mind on that which we call God, or SUGMAD, but recognize that IT is in, and is the source of, all things—music, wind, furniture, etc.

More later.



165. Freeing Yourself

February 10, 1965

My Dearest One:

As long as man has someone or something to which he can cling, he will not find God. Whatever man knows or is able to know with his human mentality—whether a thing or a thought—is not God. No one is going to find God while he has anything on which to stand, anything to which he can hold, or anything about which he can think. Startling and unbelievable as this may seem to be, it is nevertheless true.

Most of us have known a fair share of the good things of life and a few of the bad things; and while we may not have been happy with the bad things, we undoubtedly would also admit that we did not find any permanent happiness in the good ones. Many of us must have suspected that there is something beyond all this, but what? What is that something? Is it God, and if so, what is it that men call God? Is God just a vague hope, a senseless dream, or is God really attainable? Is it possible to know God?

The search for God is not easy for anyone. When the revelation of God does come, it is something so entirely different from what was expected that if a person is honest, he will have to confess that it is beyond his understanding. Only after finding corroboration for what he himself has discovered—as it is presented in a thousand different ways through the spoken and written word—and then living with it for years and years, does it ultimately register.

Religions have evolved because somewhere far back in the past, men were constantly encountering troubles of one sort or another in their human experience. If they were fishermen, they found that the fish were not running well in some seasons. If they were hunters, there were periods when game was scarce. And for those engaged in farming, some years there was too much rain and some years not enough. Occasionally there

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were enemies from across the border molesting them, and at such times the strong nearly overcame the weak, plundering their less powerful neighbors and often reducing them to the status of slaves. Even if they did not hold their captives in complete physical slavery, they held them in mental slavery, keeping them in as much darkness as possible so that they might exploit them the more easily. Then, if and when the weak became strong, the picture was often reversed.

The record of history indicates that the mighty have always taken from the weak. Bullets overpowered those who had bows and arrows. Cannon triumphed over bullets. And finally, bombs overcame cannons. One power has always been used to overcome another power, and as a last resort, men have turned to God hoping that He would be more powerful than the weapons which their enemies possessed.

The Old Testament is filled with accounts of people and nations who called upon God to destroy their enemies. That these enemies were more wicked than they, and therefore deserved to be destroyed, is usually not recounted—only that they needed the land of their enemies, their enemies' slaves, or some other things which their enemies possessed. Their whole object in praying to God was that He would wipe out the enemy and deliver to them their enemies' property.

That is what God means to most people today—something to use. Only now, instead of being concerned merely with their human enemies, people have assigned to God the additional responsibility of removing their diseases and sins. Man always seeks a greater power to overcome those powers that disturb or annoy him.

Today the world has witnessed the discovery of tremendous powers which are greater than any ever expected of, or attributed to, God—because material powers have been discovered which can almost instantaneously wipe out the enemy if the aggressor can get there first. The world has even discovered

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mental powers. But no one has yet discovered a power in the physical, mental, or spiritual realm that can destroy or overcome the sins, diseases, and poverty of the world.

This modern mechanistic world is still seeking what people sought before the days of Abraham, Isaac, and Jacob; it is still praying to God for the same things which our pagan ancestors prayed for. Man has not yet learned the great lesson: that overcoming any and every difficulty does not come through using any kind of power. And if, in all the thousands of years the world has not learned the folly of seeking powers with which to overcome error, it may be wise to let it pursue its vacillating course while we walk the high way. We walk the infinite way of ECK, demonstrating that there are no powers to be overcome, because life is to be lived "Not by might, nor by power, but by my spirit."

Many years ago, when the great wizard of General Electric, Charles P. Steinmetz, said that the next great discovery in the world would be spiritual power, he was prophetic. It must be understood, however, that this spiritual power to which he referred is not power in the commonly accepted meaning of the term. Spiritual power is the lack of power. It is no-power in the sense that it is nothing that the world can conceive of as power, because it is neither physical nor mental. It is not a power that can be manipulated by man, and that is why a term such as "using truth" is archaic. Truth cannot be used. God cannot be used. Imagine man using God! The very thought is shocking!

When spiritual power, the ECK, is finally understood, it will be revealed to be no-power. And what is the meaning of such a statement? No-power means a state of consciousness in which there are not two forces combatting one another, where there are not two powers, one used to destroy the other. In other words, there is not a spiritual power that can be used by anyone to destroy his enemies. There is no spiritual power that can be used in place of the nuclear power upon which the world is now relying.

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Some of us may think that inasmuch as the power we are seeking and hoping to use is spiritual, that makes its use legitimate. But what we really are doing is expecting spiritual power to do exactly what we have relied upon bombs to do. Let us not be deluded into believing that it is possible to find some undiscovered power to do what the already-discovered powers are failing to do. We are not going to find a spiritual power to destroy or overcome anything. Instead, we are going to overcome the belief that there is good or evil in any effect or in any form.

More later.



166. Beyond Power

February 23, 1965

My Dearest One:

To continue with the subject of the last letter on what is beyond power. When you take a good look at the idea of power, you'll see that the cause of all the turmoil and conflict in life lies in the deep-seated belief in two powers. This has resulted in such attitudes as the survival of the fittest, self-preservation as the first law of nature, and the use of force in war and in almost every other activity of human existence.

Throughout the ages, one power has always been used to overcome, destroy, or replace another power. And yet, despite all this use of power, the same evils that were on earth at the beginning of time still plague the world. The passing of years has not in any sense eliminated or destroyed the power of evil.

It was in contemplation, while pondering this, that these questions came to my mind. Does this mean that what man is searching for is a greater power to do something to these other powers? Is it possible that there is a spiritual force which will destroy material power and supplant it? And in the event that such a spiritual force might be discovered, is there a possibility that some evils may be developed in its use so that ultimately the world will have to find still another power with which to overcome the spiritual powers? What is the limit? Where does it all stop?

I knew that wherever power of any kind has been used, there has always been the possibility and the potentiality of its being used for good or for evil. How can this be? is the question I asked in contemplation. In a God-ordained world, is it possible that God power can be used for both good and evil?

The question answered itself: No, if you ever discover what God power is, you will learn that It has no opposite and no opposition. It cannot be used for good, and It cannot be used for

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evil. It can only remain the creative, maintaining, and sustaining power of good, a power which cannot be used. God power cannot be used: It can use us, but It cannot be used by us. That is the power the world awaits, a power which will prove to be no-power, a power that no one can use, but that only God ITSELF can express, activate, and motivate.

It became very clear to me that as long as there is a belief in two powers, there will be some people who will use power for good and other people who will use it for evil. But inasmuch as inertia prevents most members of the human family from taking a positive stand for good, the evil will usually predominate.

When power rested primarily on material force, there were both good and bad material forces operating. Then came the era when mental power was predominant. For a short while it was a good era, during which time mental power was used for healing and regeneration. But it was not long before man discovered that mental power could be used for evil purposes as well. Today the world, as always, is a world of both material and mental forces. The challenge is to go beyond the use of any force or power to a state of no-power.

For every bit of good power in the physical or mental realm that can be brought to bear in any situation, somebody in this world is going to discover how to use a corresponding amount of evil power. The ultimate solution to this battle of opposing force is the ability to rise to God power, which is not a good power, but a creative, maintaining, and sustaining power. It is to rise to a dimension of life in which there is no-power, that is, no power that can be used.

In a God-created universe, the secret of life is no-power. When we come to the place of no-power, no power can operate against us, in us, or through us. That puts us in a very humble position where, as much as we may dislike doing it, we have to acknowledge as Jesus did, "I speak not of myself: but the Father that dwelleth in me, he doeth the works."

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This is the purpose of this letter—to come to a place where we do not pay lip service to the statement, I can of mine own self do nothing, but where we demonstrate that it is actually true and let whatever is the power of God, the no-power, assert itself and do the work.

There is a second part of this principle which is of equal importance and a natural corollary to the first. I have stated that men have always sought for a power to overcome other powers, but they have also sought for something more than that. They have sought for a God who would give them things—food, clothing, and housing.

Because Jesus knew that, he cautioned his followers, “Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on.” He knew that long before his day, men had been seeking a God to give them food, clothing, housing, companionship, supply, good crops, good hunting, and good fishing. Even though his command was that they stop seeking after things, two thousand years later the world still goes to church to pray for the very things that the New Testament admonishes it not to pray for. Men are still seeking a God to give them things—and failing, just as they failed to find a God who would be an insuperable power to destroy their enemies.

When we give up seeking the power of God, we shall find that no-power which brings harmony into our lives. When we give up seeking the things of God, we shall receive the greatest gift—God ITSELF. We shall receive God in consciousness, in our inner sanctuary or temple, in that secret place of the most High. This is found in no other place than within ourselves. The great lesson to be learned is that the goal is God-Realization, and nothing else.

To anyone who thinks, Shouldn't I have health? or Shouldn't I have abundant supply? the answer may be yes, because the grace of God supplies us with everything of which we

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have need—even in what appears to be this human scene. But we don't have any power to get these things from God. When we have the actual conscious realization of God—the SUGMAD—pain, lack and limitation fade away.

So you see, this isn't a matter of seeking power for ourselves to do anything with—but trying to find that center in which we are neutral and the ECK power flows through.

More later.



167. The Law of Grace

March 9, 1965

My Dearest One:

Unfortunately there will always be people who are sick or poor. The poor are always with us—the poor in health, the poor in purse, and the poor in morals. With these, we share our abundance to the best of our ability. More than that we cannot do. We can never give them all they need or want. That is an impossibility, because there is no end to what man needs or wants. Until a person realizes the futility of seeking things, he will not be fulfilled.

Why do we not stop searching for the power of God, stop looking for some thought or some truth that we think will make us well or prosperous, and acknowledge that, of our own selves, we can do nothing. And that nobody has ever discovered a power that destroys his enemies. Let us rest in the realization that all the evil of this world constitutes but a part of the human state, and let it pass: not by pushing or forcing it out, but by just letting it pass.

Nothing is accomplished by struggling physically or mentally, because struggling only increases what seems to be an evil power in our experience. It is you and I who falsely entertain a sense of power, which the thing itself, whatever it is, does not have. That is why no power discovered in the physical, mental, or spiritual realms has ever been sufficient to remove unwanted conditions.

Every time the thought comes into our heads that we need or desire something, the answer must be that man shall not live by bread alone (by effect or creation) but by Spirit, the creator. That must be a continuous realization until we have overcome our desire for anybody or anything that is in the external realm. We have to lose all desire for the visible—in the realization that we live not by that which is visible, but by that which is invisible. Then we shall find that the Infinite Invisible will

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produce for our experience the persons, things, circumstances, and conditions necessary to our daily life.

In the same way, every time we are tempted to think of some power—some negative, evil, and erroneous power that is apparently dominating our life, rendering it futile and fruitless—which we want destroyed, let us smile at it as we realize that we need no power with which to overcome this discord. We realize that there is a God, even though we do not know what God is. I cannot know what God is because IT is beyond the utmost comprehension of the human mind. If I could think something that I believed to be God or truth, I would ultimately find that is not IT. And so it would go on unto eternity until we come to the realization that if we can think IT, IT is not that.

How could anyone possibly believe that a thought of God in his mind could be God? That would surely be localizing and making IT finite. Solomon realized fully that even the magnificent temple he built could not house God. Nothing is great enough to house God. All the world cannot house IT, and yet we build a little house in our minds, or a pigeon coop, and believe that God is there simply because we have changed ITS name to Mind, Life, or Love. We are trying to anchor IT in thought where we think we can hold onto IT. How foolish that is, how impossible it is to build a mentality big enough for that! Why, this whole universe of our world isn't big enough to embrace God, yet the Upanishads say that the Deity is in the acorn as well as on the mountain peak.

Let us be satisfied to know that God is, SUGMAD is, and that there is evidence of this in the life all around us—in the law of like begetting like, in the abundance of love that there is in a world (as loveless as this world sometimes seems to be), and in the immeasurable beauty of a world where so much beauty is being destroyed continuously.

What God is we do not know, but there are many ways in which to observe and witness the Isness of God. Not by knowing

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God, but by seeing the effects of God. We do not know exactly how God functions, but in our own way we have discovered that God operates in silence when thought is stilled. And when the human sense of self is so humble that it really and truly believes that "I can of mine own self do nothing," and then has the patience to wait for God's glory to be revealed.

It is only those who are ready to give up their concepts of God, to stop dreaming, thinking, and outlining, who in that complete surrender can let God, the SUGMAD, reveal ITSELF. By placing one's life in ITS keeping and letting IT do what IT will with it, then there will be descended upon him the gift of grace—that which the power flows through—or rather, the execution of God's will. As mentioned before, power doesn't work when we reach that higher level—only the grace of God.

We can come to this state of receptivity and respond to it only when we are ready. And our readiness comes only when we have experimented with all the different forms of God that the world presents to us—the God of the religious world, the metaphysical God, the God we think we can use, the God that demonstrates things. Every kind of God we try. Only when we come to the end of trying are we ready for this surrender, ready to give up seeking a great power to destroy our enemies or to shower us with gifts. We give up the desire for that kind of God, and we rest in this understanding that God is. ITS grace is our sufficiency—not power, not might. Man shall not live by the outer powers or outer things, but by the Word, the ECK.

Anyone who delves into metaphysics sooner or later loses his faith in material power and material means. Now when he takes the next step of giving up his faith in mental means—mental powers and remedies—he comes to the real God, the SUGMAD, which can be experienced but never known with the mind, and which cannot be used.

So the world can never rise above the idea of using one power or another and move into the realm of no-power until

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Soul has taken it upon Itself to work with the Law of Grace instead of power. The conflicting reports of power versus grace gave rise to the symbols of God and Devil in the Middle Ages, and it has hardly been dissolved in the mind of anyone who is trying to find God. But it must be done, and when it is done, only then comes the grace of God into Soul to give all needed things—peace or necessity of body.

More later.



168. What Is God?

March 16, 1965

My Dearest One:

All the suffering the world is experiencing today is due to a lack of illumination. The world has a sense of separation from God, because it has not accepted a God who is closer than breathing, nearer than hands and feet, a God who is not only able but willing and desirous that we manifest richly.

In paganistic times, probably out of a sense of gratitude, people worshiped whatever it was that seemed to bless them. They began to endow those things with the powers of a deity. As men rose higher in consciousness, there appeared the teaching of one God; but apparently men were not prepared for a realization of God as God really is. And so we find, for example, a very strange kind of a God in Hebrew scripture.

Just as we know that the sun, moon, and stars are not God, so do we know now that Jehovah, the god of wrath and vengeance, is not God. The god of the Old Testament is not God: It is karmic law. It is the law that says that as ye sow, so shall ye reap. It is the law that says that if we do good, good will come to us; but on the other hand, if we do evil, evil will come upon us.

As a man "thinketh in his heart, so is he." That is not God: That is karmic law which came to be known as God. It never was God, as John realized when he revealed that "the law was given by Moses, but grace and truth came by Jesus Christ." There is a great difference between the grace and truth of Jesus Christ and the Law of Moses. There is a world of difference between karmic law and God; and while it is necessary for everyone to know and understand karmic law, it is also vitally necessary that one go beyond this age-old law into the realm of grace. We shall never accomplish this by violating karmic law, but only by understanding its meaning and place in our life.

The Ten Commandments, with which we are all familiar,

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constitute part of that law: For example, there is the command, "Honour thy father and thy mother." Would anyone call that a very spiritual teaching? Anyone who has been touched by the ECK, the Spirit of God, even in the slightest degree, would be unable to do other than honor his parents and give goodwill to his neighbors.

Is there anyone who would even dream of having the presumption to tell Jesus Christ, John of Patmos, Buddha, or Lao-tzu to honor his parents or give goodwill to his neighbors? Would anyone who has been touched by the Spirit of God have to be told not to be bigoted, biased, or prejudiced against races and religions?

Such laws are for human beings who have not reached the state of being very high human beings, but are in such a low state of consciousness that they still need to be reminded not to envy their neighbor's property, his wife, or his farm. True, there is a time in our lives, during our earliest stages of humanhood, when we need the law, when we need to be told how to act toward one another. But if we remain in that state, we will not advance very rapidly toward our spiritual freedom.

Everyone on earth must someday inhabit heaven. Everyone on earth must someday rise above being sick and unhappy, and accept his rightful place; but no one will be able to do this by living under the law. Nor will he do it by learning to be a good human being. It cannot be accomplished merely by some human form of worship, nor by becoming honest or moral. Those are only first steps.

Only by losing our carnal desires, our mortal, selfish human desires, do we prove that we are making advances toward a higher state of humanhood. Ultimately, there comes a day when we actually attain a realization of the ECK, the Spirit of God that dwells in us, when we come face to face with It. When It touches us on the shoulder, on the head, or in the heart, when in some way or other It announces Its presence. From

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then on, we are no longer simply good men or women. From then on we are no longer under the Law of Punishment and Reward. From that time to the end of our days on earth and throughout eternity, we are under grace.

Then it is that we begin to catch the first glimpse of this great truth: All we have been doing throughout our many struggling days is living under karmic law, violating it or coming into agreement with it, believing that if we are good today, the good things of the world will flow to us, but that we can cheat ourselves of them tomorrow by being bad.

We are told that if we sin, God will punish us. But that was the Old Testament version of God, and no such teaching appears in the New Testament sayings of Jesus Christ. On the contrary, it is made clear that God has more pleasure in one sinner who comes to the realization of God than in ninety-nine people who just walk the earth as good people. Should it not cause us to stop to think that all ninety-nine good people do not please God as much as the one sinner?

The God of most people on earth is a God that punishes evil and rewards good, and there is no such God. We do not have to fear God, and we do not have to attempt to influence God or sacrifice to God. God is the same to the saint as to the sinner. God is good; God is love; and God is the eternal, immortal, spiritual, creative principle of the universe—the SUGMAD and ITS maintaining and sustaining principles. But can anyone believe that God is that today, and then because tomorrow we happen to make a mistake, God becomes something else?

It is little wonder that the Hebrew world reacted violently when it heard Jesus Christ preach that God has no pleasure in animal sacrifices or even in monetary sacrifices. The people of those days believed that God had to be pleased, that God had to be assuaged and placated. They believed that God could in some way be influenced by a person's conduct. It is much the same today when some devout worshipers light a candle to

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God, tithe (thinking to bribe God), or observe fast or feast days. This is all subconsciously done with the idea that such conduct can influence God to act favorably in their behalf.

God never rewards virtue. God never punishes sin. True, sin is punished—by the sin. In other words, the person who makes the wrong electrical connection will be burned, but he cannot blame the electricity for this. The electricity did not punish him: He brought about his own punishment by his incorrect act.



Afterword

Paul in Context of the Times

By Harold Klemp

It becomes evident in reading these letters Paul wrote to Gail in 1964 and 1965 that his consciousness was in a state of fluctuation. At times he seemed to be very near the Mahantaship, which he was to receive on October 22, 1965. This side of him is evident in his letter "Imagination and the Gods." In it, he tied together imagination with the First Cause—the SUGMAD, the Eternal Dreamer.

But he did drift back and forth in consciousness. With apologies to history, such letters that were too much a sign of Paul's failure to yet see and know the fullness of the divine plan for Soul's education are excluded from this collection. This includes those letters in which he attacked the Catholic church before the reforms of Vatican II (1962–65) could take hold. It was at this council that church leaders made an effort to reposition the Catholic church in the modern world through a spiritual renewal.

Paul is a perfect example of the seesawing that Soul goes through in its aspirations for the Oneness of All Being. It is as the doctor said of a patient: "Yesterday he was better, but today he is worse!" Finally, however, the patient does make a full recovery. In the end, Paul does become the Mahanta, the Living ECK Master. His struggles for Mastership did come to a fitting conclusion.

It might be awkward for us to accept this frailty of consciousness in Paul unless we acknowledge the principle that he and all beings—even the Mahanta in training—undergo marked changes in perception as their unfoldment progresses.

The saving grace in ECKANKAR is that absolute perfection is outside the context of an unfinished and expanding creation. That is exactly the nature of the true God Worlds. Soul may reach the canopy of heaven, but that canopy opens to a still more majestic creation beyond it.

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By and large, Paul wrote for the people of his times. This was necessarily so because the Mahanta, the Living ECK Master responds to the spiritual conditions that prevail during his term of service to God. As the human race expands in consciousness to even the smallest degree, it calls for a like adjustment in the outer teachings of ECK. Therefore, the written and spoken works of ECK are suited exactly to the temper of the times in which they are given.

As the world society has an expansion of awareness, the Living ECK Master adapts the eternal teachings from the inner planes to match the spiritual needs of his audience.

The Catholic church made itself the beneficiary of the apostolic tradition. But despite the attempts at reform in Vatican II, it had long before that become a crystallized social religion. The life had already gone out of the primitive Christian church itself when Christ left it in the hands of a committee of apostles. His retirement as the leader of the new religion caused it to lose much of the dynamic expression of the Life Force.

The church stumbled along in its evolution, fighting schism, until there was no alternative but to create a more unified leadership role than "Church Father," which was the ecclesiastical office that replaced the authority of the apostles. In A.D. 590, the Roman Catholic church came to accept its first pope, Gregory I. The church leaders saw the need for a strong secular head if the church was to survive. But neither the first pope, nor any of his successors, had the power of the Word—the Light and Sound of God.

The main difference between ECKANKAR and all other religions is that the Mahanta is the Word. He is the ECK.

The survival of a religion depends upon more than miracles and prophecy. Both were a strong part of the early Christian church until at least A.D. 200. But the church's real loss at the

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death of Christ was that no living individual could replace him as its inner and outer master.

Once the light of spirituality has been lit in a new religion, it must be tended every moment. Otherwise, the divine fire begins to flicker and go out. The life-giving spiritual element quickly gives way to formalism.

For a while, the Christian church was invigorated by prophecies of Christ's Second Coming. But as time passed and he did not reappear, the internal discipline of the early church grew lax. In reaction, this laxness in conduct sprouted heretical groups, such as Montanism. This schismatic group of the late second century renewed prophecies of the Second Coming, while entering into a strict ascetic life.

The interesting thing about the prophecies of the Second Coming is that they express Christianity's unconscious need for a living master. The people's hope of Christ's return is the cement that holds the church together. In Luke 9:27, Jesus said, "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."

However, when Jesus spoke of this Kingdom of God, he was not speaking of his physical return but of a spiritual awakening. He made it most clear where and when the Kingdom of God would come.

While some in Christ's time would actually witness the Kingdom of God, most would not. Christ spoke truth, but few in organized faith knew what he meant. That misunderstanding has carried forward even to the present day. Seeing the Kingdom of God is an individual matter that depends upon the unfoldment of each person. It will not be a global event of one time or place. Christ explained the coming of the Kingdom of God quite clearly.

When the Pharisees asked Christ, in Luke 17:20--21, when

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the Kingdom of God should come, he answered them, "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." The apostles are long gone, yet today's Christians still look outside themselves for the Kingdom of God.

* * *

The writings of Paul Twitchell will be available for years to come, but they will always be secondary to the message of the Living ECK Master of the times. This is the edge that ECKANKAR has over Christianity. The Sound and Light of God are embodied in the Mahanta, the Living ECK Master. He—through the Sound and Light—can lead Soul to victory over death and reincarnation.

The spiritual evolution of mankind goes ever forward. A Second Initiate from Paul's day would be several notches lower in consciousness than a Second Initiate in ECK today. This spiral of evolution includes even the Mahantaship, which is part of the unfinished creation of SUGMAD. As hard as it may be to imagine, the newest Mahanta always has a greater level of consciousness than ever existed in a previous era of history.

The lover of truth is reminded that he is Soul. He exists because God loves him. If dream travel, Soul Travel, and experiences in the Sound and Light of ECK are to accomplish anything, it is this: the individual's realization of infinite love.

Pure love is what Soul is always seeking. It is as Rebazar Tarzs said to the seeker in *Stranger by the River*: "Love is most sublime, having its origin in the House of God. In whatever heart love blooms, that Soul will be lifted and carried to the highest abode of the Supreme SUGMAD."

Glossary of ECKANKAR Terms

Words set in SMALL CAPS are defined elsewhere in the Glossary

ARAHATA. An experienced and qualified teacher for ECKANKAR classes.

CHELA. A spiritual student.

ECK. The Life Force, the Holy Spirit, or Audible Life Current which sustains all life.

ECKANKAR. The Ancient Science of SOUL TRAVEL. A truly spiritual religion for the individual in modern times, known as the secret path to God via dreams and Soul Travel. The teachings provide a framework for anyone to explore their own spiritual experiences. Established by Paul Twitchell, the modern-day founder, in 1965.

ECK MASTERS. Spiritual Masters who can assist and protect people in their spiritual studies and travels. The ECK Masters are from a long line of God-Realized Souls who know the responsibility that goes with spiritual freedom.

HU. The secret name for God. The singing of the word HU, pronounced like the man's name Hugh, is considered a love song to God. It is sung in the ECK Worship Service.

INITIATION. Earned by the ECK member through spiritual unfoldment and service to God. The initiation is a private ceremony in which the individual is linked to the Sound and Light of God.

LIVING ECK MASTER. The title of the spiritual leader of ECKANKAR. His duty is to lead Souls back to God. The Living ECK Master can assist spiritual students physically as the Outer Master, in the dream state as the Dream Master, and in the spiritual worlds as the Inner Master. Sri Harold Klemp became the Living ECK Master in 1981.

MAHANTA. A title to describe the highest state of God Consciousness on earth, often embodied in the LIVING ECK MASTER. He is the Living Word.

PLANES. The levels of heaven, such as the Astral, Causal, Mental, Etheric, and Soul planes.

SATSANG. A class in which students of ECK study a monthly lesson from ECKANKAR.

THE SHARIYAT-KI-SUGMAD. The sacred scriptures of ECKANKAR. The scriptures are comprised of twelve volumes in the spiritual worlds. The first two were transcribed from the inner planes by Paul Twitchell, modern-day founder of ECKANKAR.

SOUL. The True Self. The inner, most sacred part of each person. Soul exists before birth and lives on after the death of the physical body. As a spark of God, Soul can see, know, and perceive all things. It is the creative center of its own world.

SOUL TRAVEL. The expansion of consciousness. The ability of Soul to transcend the physical body and travel into the spiritual worlds of God. Soul Travel is taught only by the Living ECK Master. It helps people unfold spiritually and can provide proof of the existence of God and life after death.

SOUND AND LIGHT OF ECK. The Holy Spirit. The two aspects through which God appears in the lower worlds. People can experience them by looking and listening within themselves and through Soul Travel.

SPIRITUAL EXERCISES OF ECK. The daily practice of certain techniques to get us in touch with the Light and Sound of God.

SUGMAD. A sacred name for God. SUGMAD is neither masculine nor feminine; IT is the source of all life.

WAH Z. The spiritual name of Sri Harold Klemp. It means the Secret Doctrine. It is his name in the spiritual worlds.

How to Learn More about ECKANKAR

People want to know the secrets of life and death. In response to this need Sri Harold Klemp, today's spiritual leader of ECKANKAR, and Paul Twitchell, its modern-day founder, have written special monthly discourses which reveal the Spiritual Exercises of ECK—to lead Soul in a direct way to God.

Those who wish to study ECKANKAR can receive these special monthly discourses which give clear, simple instructions for the spiritual exercises. The first annual series of discourses is *The ECK Dream 1 Discourses*. Mailed each month, the discourses will offer insight into your dreams and what they mean to you.

The techniques in these discourses, when practiced twenty minutes a day, are likely to prove survival beyond death. Many have used them as a direct route to Self-Realization, where one learns his mission in life. The next stage, God Consciousness, is the joyful state wherein Soul becomes the spiritual traveler, an agent for God. The underlying principle one learns is this: Soul exists because God loves It.

Membership in ECKANKAR includes:

1. Twelve monthly lessons of *The ECK Dream 1 Discourses*, with such titles as: "Dreams—The Bridge to Heaven," "The Dream Master," "How to Interpret Your Dreams," and "Dream Travel to Soul Travel." You may study them alone at home or in a class with others.
2. The *Mystic World*, a quarterly newsletter with a Wisdom Note and articles by the Living ECK Master. In it are also letters and articles from students of ECKANKAR around the world.
3. Special mailings to keep you informed of upcoming ECKANKAR seminars and activities worldwide, new study materials available from ECKANKAR, and more.
4. The opportunity to attend ECK Satsang classes and book discussions with others in your community.
5. Initiation eligibility.
6. Attendance at certain chela meetings at ECK seminars.

How to Find out More

To request membership in ECKANKAR using your credit card (or for a free booklet on membership) call (612) 544-0066 between 8 a.m. and 5 p.m., central time.